AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXV, No. 24
WHOLE No. 887

September 25, 1926

PRICE 10 CENTS
$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	553-556
EDITORIALS	
How Can We Help in Mexico? — Parents or the Police?—The Government's Wolf-Catcher —The Rural Life Conference—The Lawyer and His Client—Pensions for Public Servants	557-559
TOPICS OF INTEREST	
The Fallacy of Pacifism—What They Don't Know—What Will the A. F. L. Do?—Helping Calles' Victims	559-567
POETRY	
A Vagabond Tryst	561
SOCIOLOGY	
The Medieval Craft Gild	567-568
EDUCATION	
Private Colleges and Character	569-570
NOTE AND COMMENT	570-571
DRAMATICS	
The New Theatrical Season	571-572
REVIEWS	573-575
COMMUNICATIONS	575-576

Chronicle

Home News.—Of outstanding interest in the various State primaries held September 14, was the defeat in Colorado of Senator Rice W. Means, said to be local directing head of the Ku Klux Klan, who, as a Republican of the Invisible Empire, swept his State two years ago. Mr. Means' defeat is also interpreted as a blow to the Anti-Saloon League, inasmuch as he has been one of the "bone-dry" leaders of Congress and was the author of bills aimed at excluding from the Senate consideration of any modification of the prohibition laws. Party leaders have expressed the feeling that the overwhelming primary vote has driven the Klan and similar secret organizations out of Colorado, which, with Indiana, has proved most hospitable to Ku Klux influence. Democratic Senator Edwin S. Broussard, also an anti-Klan candidate, was renominated in Louisiana. In Maryland, Senator Weller, a loyal and consistent supporter of President Coolidge, defeated his "wet" opponent, Congressman John Philip Hill. Dry leaders, however, saw little reason for encouragement of their political aspirations in the Weller victory.

State Primaries' Results

At their annual meeting, begun in Washington September 15, the Bishops of the country addressed a message of sympathy to the hierarchy and laity of Mexico, applauding their "wisdom, moderation and firmness" in the "magnificent fight against a tyrannical Government." The prelates recognized in their persecuted brethren the "real champions in Mexico of religious and civil liberty" who are "fearlessly resisting armed force in defense of the inalienable rights of man." Assurance was given that the prayers of the Bishops, priests and laity of America would be continued. The same day, in Washington, the Ku Klux Klan, ending its third biennial convention, unanimously voted against any interference, on the part of the American Government, in the Mexican controversy.

Bishops Applaud Mexican Catholics

At Paul Smith's, September 15, President Coolidge signed an order placing an embargo on the exporting of arms and munitions from the United States to the insurgent forces in Nicaragua, in the hope of thus aiding the established Government to quell the revolution in progress there. This may be preliminary to the recognition of the Chamorro Government by the United States.

Withholding Nicaragua Shipments

Canada.—Election returns showed that the Conservative Government of Arthur Meighen was defeated and that W. F. Mackenzie King would again form a Government. Premier Meighen was himself defeated and along with him five other Ministers lost their seats. They are E. L. Patenaude, Minister of Justice; André Fauteux, Solicitor General; Eugene Paquet, Minister of Health; Donald Sutherland, Minister Without Portfolio, and Dr. Raymond Morand, Minister Without Portfolio. The new House is to be made up of 119 Liberals, 91 Conservatives, 8 Progressives, 11 Liberal Progressives, 11 United Farmers of Alberta, 3 Laborites, 2 Independents. The Liberals are four short of a majority over all other parties. It is problematical whether they will rely on the support of the Liberal-Progressives, Progressives and Independents, or whether there will be a definite coalition Government. Miss Agnes MacPhail will again be the only woman member of Parliament. There will probably be a session of Parliament in November to clear up business left over through its abrupt proroguing last July. It is presumed that Meighen's Government will resign as soon as the Liberals are prepared to take over the reins of office. Bye-elections will then have to be held to select new Cabinet Ministers. On October 19 Mr. King is due in London for the imperial conference.

Elections Returns

The Liberal victory evidenced the dissatisfaction of the Dominion on the conduct of Governor-General Byng in dissolving Parliament last summer upon the advice of a Conservative Prime Minister, Meighen, after he had refused so to act on the request of the Liberal Premier, King. This action was resented as an unconstitutional interference by a representative of Great Britain with the self-governing rights of Canada. The Conservatives retorted that King desired to annex Canada to the United States, an accusation which he repudiated. The general elections turned largely on this issue though other important problems involved were the general relations of the Imperial Government with the Dominion and the system of government in Canada itself. Besides these extraordinary issues, the questions that have been staple in every election received their normal share of attention. The Liberals claimed credit for tax and tariff reductions in recent budgets and promised further relief of taxation. The Conservatives advocated higher protection and promised to help domestic industries by a general increase of the tariff schedule.

Significance of Elections

China.—Conditions along the Yangtse continued critical and the United States, Great Britain, Japan and France all took steps to protect their nationals by locating warships in the vicinity. Subsequent to the attacks upon British warships reported last week, there was some firing upon American vessels. Both Governments protested the firing though it was generally conceded that the protests would be futile as Peking has no control over the combatants. As for China's internal affairs, the defeat of Marshal Wu Pei-fu and the capture of Hankow and Wu-Chang by the southern Reds have given the latter a strong foothold in central China and also offset Wu's successes a few weeks ago in the northwest. It was rumored that in consequence the alliance between Wu Pei-fu and Chang Tso-lin might be disrupted as the latter is obviously reluctant to support Wu with troops and money. The collapse of the northern forces in central China also destroys the small prestige possessed by the Peking Government and probably will result in a readjustment of the Cabinet. The events have an international significance because it is the belief that the southern party is under Soviet influence and financed by Russia, while the Wu Pei-fu-Chang-Tso-lin combination is declared to be opposed to Bolshevism.

Crisis in Yangtse Zone

France.—That the French Government means to back up by deeds the pledges of peace given at Geneva, appears from President Poincaré's recent decree for reduction in the French army. By this economy program the number of permanent officers will gradually be reduced by 2,700, and temporary officers by 1,200, bringing the total number down to 128,000, which is 7,000 less than before the war. The terms of service have raised the minimum age of conscripts from 20 to 21. 7,000 horses have been suppressed, with the ultimate suppression of 10,000. Moreover, some 170 military establishments have been given up. Besides these measures, extensive naval economies and other reductions are planned. This movement in the military keystone of Europe is somewhat of a comment on the frequently heralded statement that all European nations are determined to remain armed to the teeth. M. Paul Boncour, Chairman of the Preparatory Disarmament Committee, was optimistic enough to express his hope that a general Disarmament Conference may be called before next Fall.

Military Economies

Great Britain.—No progress was made in the industrial troubles. All efforts to have the mine owners participate in a three-cornered conference, even those made by the Government through the Chancellor of the Exchequer, Mr. Churchill, proved futile. They still declared that they would not enter into any national agreement regarding the mine employes. It was rumored that on the return of Mr. Baldwin from his vacation the Government would take some action to force a compromise though just what this would be was not stated. Meanwhile a few more of the strikers returned to the pits. It was estimated that about 55,000 are back at work.

Miners' Deadlock Continues

Greece.—A revolt in Athens was promptly and efficiently quelled by the Government. Orders had been issued that the Republican Guards, a military group independent of both army and navy and organized by General Pangalos, late Dictator, to bolster up his waning power, should disband. The commanders of the Guards refused to accede to the Government's order and led a revolt, demanding the resignation of the present Cabinet organized and presided over by General Condylis. The latter met the demand by sending Government troops against the rebels. In the conflict that followed forty were reported killed and 100 wounded. The Republican Guards soon surrendered but before quiet could be restored the mob, mostly Communists and Royalists, took part in the outbreak and of these eight were reported killed and about 174 wounded. Subsequently there were a great many arrests but the majority of the prisoners were later released. It was decreed however that the army leaders should all be courtmartialed at an early date.

New Revolt Quelled

Italy.—Mussolini's extraordinary nerve, as well as the consequences of his alleged principle of "living in danger," were shown when an anarchist bomb was hurled at his motor-car at his entrance into Rome on September 11, at about 10 o'clock. The would-be assassin, who first gave his name as Ermete Giovannini, was later identified by the police as Gino Lucetti, a noted anarchist. The bomb, after breaking a window, exploded on the ground, and no one was seriously hurt. Mussolini himself, however, exploded quite a Fascist bomb-shell immediately after the event by his warning to foreign nations, France being clearly understood, that "this kind of thing must

Mussolini Bombed

end. Excessive and culpable tolerance of plotters beyond our frontiers cannot any longer be endured." Despite some rather caustic comments in the French press, there is a general feeling that necessary measures must be taken in Italy and outside of it to combat further plots against public safety.

Jugoslavia.—The election of Dr. Nintchitch as President of this year's Assembly of the League of Nations was an international tribute to the Jugoslav Minister's peaceful foreign policy. His task has not been an easy one during the past few years for he has had to face attempted coercion from abroad as well as violent criticism at home. A section of the Serbs considered his policy towards Bulgaria too lenient with regard to Comitadji border raids; while Croats and Slovenes reproached him for his friendliness towards Italy and Austria. The Croato-Slovene minority under Italy had many grievances and the Slovene province of Koruska, incorporated with Austria, remained resentful and recalcitrant. Dr. Nintchitch, by steering skilfully through these tangled home currents, enhanced abroad the prestige of the Triune Kingdom. His efforts have lately been directed towards a *rapprochement* with Hungary and the significant speech made by Admiral Horthy at Budapest on the occasion of the fourth centenary of the Battle of Mohács, indicated reciprocity. A friendly pact with Poland will probably be the next step of the Jugoslav Government, so that very shortly this leading Balkan Power will be the center of a network of international agreements which promises to benefit peace in Europe. The Serbo-Croat governmental coalition persists, and notwithstanding the continuous and contradictory speeches of the incalculable Raditch the advantages of joint work are obvious to Croats as well as Serbs.

Peace Policy

In view of the unpleasant fact that an international congress of Freemasons is to be held in Belgrade during the last days of September, it is noteworthy that freemasonry came up for discussion at the annual meeting of the Serbian Orthodox clergy held at Novi Sad recently and that it was denounced by the priest Smiljanitch as one of the most dangerous forces with which religion has to contend.—The Catholic Hierarchy of Jugoslavia will assemble at Zagreb early in October to discuss various problems affecting the Church. Catholic education is no longer seriously threatened now that M. Trifunovitch has taken the place of Stepan Raditch at the Ministry for Public Instruction, but projected agrarian reforms will hit the Church hard unless there is some modification.

Religious Events

Mexico.—The most significant news that came out of Mexico was the account of the revolt of the Yaqui Indians in the State of Sonora. This revolt first came to the attention of the world when President Obregon, who was traveling in that region with an armed escort, was attacked by the Indians and captured. He was, however, shortly afterwards released, but several of his followers were killed. This revolt is merely symptomatic of the general dissatisfaction of the Mexican people with the Calles policy of robbing them of their civic, economic and religious rights. The State of Sonora is in the Far West and the revolt will require every bit of Calles' resources to suppress it. He has already announced that he will do so with a large army, with airplanes and mountain batteries. This news may be largely discounted, for in the present situation the President would hardly dare remove many of his forces from the capital. The Yaqui Indians have always been noted for their fighting qualities, and several thousands of them are in the army of Calles. If the disaffection spreads to them, it will spell the first steps in his downfall. It is probable that Calles will ask permission of the American Government to cross our territory with his troops to get at the Indians. Such permission on the part of our Government would be a departure from its announced neutrality. The recent murder of an American citizen may influence the answer to this.

Yaqui Revolt

Nicaragua.—According to an Associated Press dispatch

Chamorro Offers to Resign

President Chamorro submitted to American Chargé Dennis a proposal which he hoped will restore peace to the country. He stated that the revolutions are the result of the "no recognition" policy of the United States, and he would be willing to relinquish the post of President to some designate chosen by the national congress, and would agree with the opposition for a Government to be headed by conservatives, but in which liberals would participate. Should such a conference fail, he would agree in any event to resign as soon as peace is restored.

Meanwhile the revolutionists were reported to have captured Halfway Key which controls the channel between El Bluff, the customs station, and Bluefields. Holding this position may seriously cripple the provisioning of the garrison on El Bluff.

Portugal.—An echo of the uprising across the Spanish border was sounded, September 12, when an infantry captain at Chaves, in the northern part of the country, endeavors to precipitate a revolt among his military companions. The few insurgents seized the postoffice and railroad station, and arrested several officers who refused to join them. The conflict was soon quelled, however, and a Government note subsequently reported that complete order reigned throughout the country.

Abortive Military Uprising

Spain.—The citizens of the country, including "all women apparently above eighteen years of age," were given their first opportunity to express their political preferences in the plebiscite begun, September 11. The voting continued for three days, and signs of enthusiastic propaganda were as manifest in the provinces as in the capital. Instructions had been given to Spanish ambassadors and consulates abroad to receive the suffrages of any who were unable to appear at the polls, and over 50,000 in other countries took advantage of the provision. With

Results Of Plebiscite

final enumeration not yet completed, advices to the New York *Times*, September 15, indicated that considerably over 5,000,000 signatures, representing more than half the qualified voters, had been recorded in favor of the present Government. Premier de Rivera, the popularity of whose régime was thus being decided, completed three years of his dictatorship on the day the voting ended. Reviewing the accomplishments of his term of office, he claimed to have realized all and more than he set out to accomplish—"suppression of anarchy, separatism, gambling, settlement of the Moroccan question, the cleaning up of national, provincial and local administrations, and many other things."

At the request of the Premier, King Alfonso commuted the death sentence passed by court-martial on the commander of the artillery academy at Segovia for his responsibility in the recent revolt. Thirty-three other officers of high rank who had been involved, were given varying sentences of imprisonment.—It has been announced that the Premier has reversed his plan to visit the United States as the Government's representative at the Sesquicentennial Exposition. In his stead will be sent Señor Aunos, Minister of Labor, who will open the Spanish pavilion on Columbus Day, October 12, and will subsequently bear the greetings of King Alfonso to President Coolidge.

Military Officers Punished

League of Nations.—The entrance of Germany into the League was marked by the exchange of frankly cordial words between Foreign Minister Briand of France and Dr. Stresemann of Germany. The latter made a notable speech of acceptance despite its Masonic tinge.

Entrance of Germany

The Divine Architect of the world has not created mankind as a homogeneous whole. He has made nations of the different races. He has given them their mother tongue as the sanctuary of their soul. He has given them countries with different characteristics as their homes. But it cannot be the purpose of a Divine world order that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilization. The most durable foundation of things is the policy inspired by mutual understanding and mutual respect between ***peoples.***

In reply M. Briand exclaimed:

Gentlemen, today means peace; Germany and France are here to say it is finished. The series of bloody wars with which all the pages of our history are stained—that is finished. . . . Henceforth it is the judge who is to decide. We are going before the courts to settle our troubles. Away with rifles, machine guns and cannon! Make way for conciliation and arbitration! Make way for peace!

A chorus of rejoicings has ensued in the British press, which lauds the entrance of Germany into the League as a "miracle of peace," not inferior to the "Miracle of the Marne." Spain's notification, however, on September 11 that she has definitely decided to abandon the League, following suit with Brazil, cast a shadow on the rejoicings caused by the Franco-German accord. On September 16, Poland, Chile and Rumania were voted seats for three years; Columbia, Holland and China for two years; Czechoslovakia, Belgium and Salvador for one year. The application of Ireland was turned down with only ten votes out of forty-eight.

Reports from Geneva alleged that American reservations conditioning our entry into the World Court would probably be accepted by the nations concerned, who, however, have named a drafting committee to suggest reservations of their own, such as that America would not claim any greater privileges than any other member of the Court. The brunt of their difficulty rests with that part of our Fifth Reservation which states that the League Council may not ask the World Court for an advisory opinion on any issue "in which the United States claims an interest" without the consent of Washington. Since certain decisions of the League Council are taken by majority vote, it is held that this arrangement would give the United States too strong a position, since by one veto vote it could oppose the Council in precisely those cases. A particular danger is felt in the control that the veto power afforded by such a Reservation would give the United States in South American affairs. By claiming an "interest" in certain disputes, America would have the legal right to block the League Council from obtaining from the World Court an opinion favorable to its competence to deal with the matter in question.

American Reservations

The five Treaties came into effect on September 14, when the representatives of the seven nations involved deposited the ratifications of their respective Parliaments with the Secretary General of the League of Nations, and signed the exchange of the acts of ratification. The first treaty, considered as the most important, is the Rhineland treaty, which guarantees peace between France and Belgium on the one hand, and Germany on the other, which is guaranteed by Great Britain and Italy. By this a neutral zone is established along the Rhine which neither France nor Germany may cross militarily except in the execution of a mission of the League of Nations. The Rhineland treaty is regarded as the basis of the new European policy, by the promise of France and Germany that in no case will they resort to war against each other. Incidentally it annihilates one of the chief hopes of the Moscow Soviet Government of achieving a triumph in Europe through the medium of a continued discord between the principal powers.

Locarno Treaties

Next week will appear Daniel A. Lord's "Mencken Among the Metaphysicians," unavoidably held over from this issue.

The Franciscan Septicentenary will be the occasion of two brilliant papers, "In Sunny Santa Fe," by John-Mary Simon, O.S.M., and "Plus Saint Francis," by Isidore O'Brien, O.F.M.

"Tracking Bret Harte in California," by D. Cadell, will be a literary article of more than ordinary interest.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 25, 1926

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

JOSEPH HUSSLEIN PAUL L. BLAKELY FRANCIS X. TALBOT
WILLIAM I. LONERGAN PETER J. DOLIN JOHN LA FARGE
Associate Editors

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, $4.00
Canada, $4.50 - - - - - - Europe, $5.00

Addresses:
Publication Office, Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635
Editors' Office, 329 West 108th Street, New York, N. Y.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts

How Can We Help in Mexico?

IT must be confessed that up to the present American Catholic action toward Mexico has been rather haphazard and without very definite or consistent objectives. Some few have demanded armed intervention, some more the lifting of the embargo, still more diplomatic intervention. Others have been content to arouse indignation against Calles, while some have directed their pressure against our own Government as well. A few have exerted efforts in private, which cannot be revealed at this time.

Now all of this may bear fruit ultimately, for all of us have at least agreed that the Calles Government is detestable and our own relations with it to be deplored. Whatever public opinion has been aroused against Red Mexico is all to the good, for the existence of any Government in Mexico, however strange it may seem to those who are ignorant of the facts, is absolutely dependent on the good will of this country. It must by this time be apparent, however, that *public* diplomatic intervention by this country on behalf of the Church is not to be hoped for.

The help that we may give our suffering brethren in Mexico lies along three lines:

1. We may succeed by repeated efforts in persuading general public opinion and ultimately the Government that the present régime in Mexico is not worthy of our friendship, especially because of its subversive and treacherous economic and political tendencies. To this end the excellent booklet of the Knights of Columbus, "Red Mexico: The Facts" will help mightily.

2. We may be able to persuade private interests, and through them our Government, that there already exists in Mexico a very strong faction which is ready to recognize all property and other natural rights, and which is worthy of their support. The facts along this line were partially revealed two weeks ago in AMERICA's article, "The Boycott in Mexico." It is here that the hope for Mexico's resurrection really lies.

3. We can help keep our Mexican friends from being discouraged, by our moral and economic help. If we can establish closer relations with them, and we can, we will make concrete and practical our real admiration for their extreme heroism. Whatever may have been true in the past, they are at last really and truly united, and what is more, really and truly determined to fight the issue out to its conclusion, whatever be the cost. They are making tremendous sacrifices, and the least we can do is by self-sacrifice on our part to come to their assistance in a struggle which intimately concerns every lover of freedom. It is essential that the fight be kept up in Mexico until the American part of the campaign has borne fruit.

AMERICA has not ceased to hold that the prospect in Mexico is good, in fact that the war is nearer a satisfactory end than it has ever been down there. This optimism is based on the new spirit among the Catholics there. It will be our united action in this country which will push them over the top.

Parents or the Police?

AFTER conference with the heads of a number of child-caring associations the Chicago police officials announced some weeks ago that all children under sixteen years of age seen on the streets after eleven o'clock at night would be taken in charge. On the first occasion, parents were to be warned, and on the second, to be arraigned on the charge of contributing to the delinquency of their children. "If parents won't take care of their boys and girls," commented a veteran police captain, "it's up to us to do it for them."

Possibly Chicago is not worse but only more alert than a dozen other large American cities. While the action of the police discloses a most menacing state of affairs, it is not likely that they can do much in the way of a permanent improvement. In some instances, no doubt, their work will be effective. In far too many, the sad plight of the child will be brought to their attention only when it is too late to find a remedy. The Chicago order will do all that can be looked for if it again brings home to all in whose charge young people are placed, the truth that the world's greatest need is good fathers and especially good mothers.

In the congested quarters of our great cities there are homes that are homes only in name; wretched hovels broken by want, disease and vice, in which unhappy children find no refuge, from which they fly with loathing and disgust. Here it is obvious that the social and domestic unit has been destroyed. All that the State or private agencies of charity and relief can do is to strive to bring into the life of the child those factors which, when all is said and done, can be built up only in a real home. Their work is reconstructive and remedial, not preventive, and the salvage bears a sorrowfully small proportion to the number of children involved. The problem that confronts the modern religious and social worker is that of modern medicine—to establish conditions which will conserve

health and to eliminate the necessity for remedial measures by controlling the causes of disease.

It should not be thought, however, that the broken home is necessarily a home brought down by want of the physical necessities of life. The children of the poor figure more largely in the records of our juvenile and criminal courts because, as a rule, they have no means of avoiding this public exposure. But the most pressing need of millions of modern homes is not food for the body but food for the soul. Virtue can and frequently does flourish in homes that are abjectly poor, but it must perish in the wealthy establishment from which the soul's true nourishment has been banished.

What is the answer to the problem? We have no nostrum to offer, no perfumed powder that covers but does not cure the ills of society, no magic mixture that will transform corruption into purity over night. The evil is too deep to be reached by action of the legislature, by vigilance of the police, by playgrounds and summer camps. When Leo XIII wrote that the evils which afflict society could be cured only by a return to Christian life and Christian principles, he gave us the real answer. Eighty years of a secularized education, now bearing bitter fruit in widespread indifference to religion in this country, have made our task of bringing the nation back to Christian life exceedingly difficult. But the difficulty should but increase our determination to support every agency which will decrease the number of broken homes in the future, by putting Christ and His Gospel into the heart of the rising generation. And, in practice, that means devotion without reserve first to the Catholic school, and next to all projects approved by the Church of Jesus Christ for the suppression of evil and the establishment of virtue.

The Government's Wolf-Catcher

SOME weeks ago comment was offered on certain new activities of this Government of ours set forth in a list of publications prepared for free distribution by the Department of Agriculture. The list showed that the Federal Government is anxious and willing, if not, perhaps, competent, to teach us how to get rid of rats and fleas, how to build a home heating-plant, how to repair a leaky faucet when the plumber is busy elsewhere, how to make pickles, how to raise guinea pigs, and how to care for canaries.

This is an imposing list. According to the St. Louis *Post-Dispatch,* however, we overlooked that great source of public enlightenment maintained at Washington by the Department of Commerce under the direction of the Hon. Herbert Hoover. It would seem that this Department conducts a correspondence school which teaches watchmaking and issues diplomas to "certified watchmakers." Students who evince a lesser degree of proficiency must be content with certificates as "junior watchmakers." It is further stated by the St. Louis journal that the Government has recently employed a wolf-catcher who is at the disposal of all who may need his expert services.

"What will Mr. Hoover do for thousands of others," asks the editor, "who would like free courses in plastering, plumbing, steeple-jacking, window-cleaning, and the other activities of the Republic? This Government was not established as a free notions counter." We sympathize with the editor, and hope that the activities of the Republic to which he so feelingly refers, may be soon curtailed. The Federal maternity scheme which only a few years ago won the warm sympathy of such friends of the people as Mme. Kollontai, now Soviet representative to the Soviet Government in Mexico, of Mrs. Margaret Sanger, and other like-minded individuals, is approaching the rocks, and may soon be so reduced in power that it must perforce fall back on its favorite device of issuing baseless and misleading statistics. As for the plan to destroy the local schools by transferring control from the local authorities to a political group at Washington, it finds few advocates beyond the circles dominated by the Klan, the Southern Masons, and Mr. J. W. Crabtree.

"This legislature without eyes or ears for what surrounds it," wrote Napoleon in 1797, "must no longer overwhelm us with a thousand decrees passed on the spur of the moment, negativing one absurdity by another, and leaving us, amidst three hundred folios of law, a lawless nation." At the height of his power Napoleon forgot this wisdom and embarked upon a policy of centralization from which France suffers. But we need not forget it.

The Rural Life Conference

A CONVENTION that may not win much publicity, but which should be of intense interest to every Catholic, will begin in Cincinnati on October 21 when the Catholic Rural Life Conference meets for its fourth annual gathering. As announced by the president of the Conference, the Rev. Thomas R. Carey, of Lapeer, Michigan, and the Rev. Frank A. Thill, diocesan director of missions, the program will be intensely practical, and "will include conferences for the study of problems faced by the average country pastor in assisting the industrial advancement of his parishioners, and in helping to provide for the social needs of the young people."

The need for these conferences is very real. The Federal census of 1920 showed, for the first time, an excess of urban over rural population, and it seems highly probable that this proportion will be maintained. The prospect doubtless causes the author of the Declaration of Independence to turn over in his grave, for it was Jefferson's firm persuasion that a migration of the people from the farm to the crowded industrial centers would sound the knell of the Republic. Out in the open, he thought, men's minds were free, and homes, the sanctuaries of liberty and good citizenship, could be preserved, whereas under the industrial system men quickly sank to the mental and economic status of serfs. Much can be said for Jefferson's theories, and it will doubtless be part of the Conference's work to devise ways and means to keep the excess of urban over rural population from becoming too grossly disproportionate.

While the shift from country to city is most marked in the Southern and Western States, it is also noticeable

along the Atlantic seaboard. Small towns within a hundred miles of New York and of Albany are decreasing because the young men, and of late, the young women, allege that they can find no congenial work at home. Many of the boys seek clerical positions in the city, and receive a salary that seems princely until they learn that the cost of living is from three to four times greater than in the country or small town. The young women after a hasty course at some commercial school look for employment as typists, or are content to toil as shop-assistants. To most of the boys there is a glamor about life in the city that in many cases is not dispelled until it is too late to take a fresh start in life. Then they realize that while it may be harder to make a beginning in the country, the prosperity and consequent peace achieved by hard work, are more real and lasting than results ordinarily obtainable in the city. It is only in novels that any country boy can come to the city and have Wall Street at his feet within ten years. The reality will be, more probably, that after ten years he will be glad to secure a job as messenger-boy for some Wall Street potentate.

It must be admitted, however, that from the religious standpoint Catholic rural life has its serious drawbacks. Not only is it exceedingly difficult to maintain Catholic schools in districts over which Catholics are scattered, but in some remoter sections the Catholic child can hardly receive religious instruction from a priest or Sister, or approach the Sacraments oftener than four or five times a year. The building of chapels by the Catholic Extension Society has done much to supply for this lack, and under the stimulating direction of Archbishop Curley the diocese of Baltimore has led the way to a solution of the rural school problem. But a vast field still lies almost untouched. May the Catholic Rural Life Conference be strengthened in its splendid endeavors to awaken interest in this field and to raise up a host of intelligent workers!

The Lawyer and His Client

CLASSES in ethics have discussed for generations the extent to which a lawyer may go in defending his client. It is admitted that he may use any means not wrong in itself, not inflicting an injury on a third party, and not plainly repugnant to the common good. But the real crux of the difficulty is encountered when the lawyer must decide what is required by his duty to the public welfare and to himself, as well as by his obligation to his client. In a cogent article published in the New York *Times* for September 14, Mr. John Brooks Leavitt presents an extreme view which is gaining ground.

He argues that the rule of presumption of innocence, adopted to protect the guiltless, is generally perverted to shield the guilty. Bandits, therefore, and known criminals, should not be permitted to engage counsel unless it can be shown that they can pay his fee with money honestly acquired. If they have no money of this description they are not to be permitted counsel, and the present custom which bids the court assign counsel should be abolished. Practically, Mr. Leavitt would require the lawyer to constitute himself a court and to convince himself of the prisoner's innocence before undertaking his cause. His plan would also deprive an accused man of the invaluable assistance of expert advice in case he happened to be wholly without funds.

We have no sympathy with the wealthy criminals who are making deplorable progress in corrupting an ancient and honorable profession, but Mr. Leavitt's plan would permit the wealthy criminal to go unscathed, as at present, and would condemn a poverty-stricken victim of circumstantial evidence. The code of ethics accepted by the profession binds the lawyer to present every defense that the law allows, and to use all fair and honorable means in behalf of his client, not to defeat justice, but "to the end that no person may be deprived of life and liberty but by the due process of law." It is quite clear, of course, that this canon is often observed in the letter and broken in its intent, but so long as the guarantees of the Federal and the State Constitutions last it must be maintained.

Pensions for Public Servants

SOME years ago the board of education in an Eastern metropolis declined to reelect the superintendent of schools. No charges affecting the professional ability or the personal character of the superintendent were presented, and the claim was made at the time that the board of education had acted on motives of political expediency. It was admitted however that the board had throughout kept within its legal rights, and had it not been recently proposed to grant the deposed official a life pension of $12,000 the whole incident would have been forgotten.

The proposal to retire public officials on a pension has been frequently made, but it is not easy to see on what principle it can be justified. Certainly justice does not intervene, as no one is obliged to seek office and its perquisites, although it must be conceded that we would act wisely in paying governors and judges a salary more in keeping with the present high cost of living. If the pension be sought as a dole or charity, it is equally unjustified. Under certain conditions the State is obliged to come to the aid of the indigent, but it is not obliged to single out former office-holders as objects of special favor. It is true that circumstances may counsel the fitness or the propriety of granting pensions to certain classes of public servants, but even in this case, it is better to give this aid in the form of an insurance to which the beneficiary has himself contributed. As to outright grants, such as the proposed life-pension of $12,000, or similar largesses, it must be said that they seem directly opposed to public policy, inasmuch as they tend to raise up a favored class in the community.

However if any public officials are to be pensioned, we would suggest that well-paid school officials be set aside in favor of underpaid school teachers. As has been remarked on more than one occasion in these pages, the American people may be deeply interested in education, and doubtless are, but their interest has never been deep enough to enable them to discover a method of equalizing the rate of pay for contractors who build the schools and for men and women who merely teach in them.

The Fallacy of Pacifism

JOSEPH F. THORNING, S.J.

FORTY-THREE years of comparative peace from 1871 to 1914 brought the harvest of militarism to maturity. One statesman after another was converted to the principles of Darwinian evolution and entered the killing race for armaments. In the same sessions in which Parliaments ratified arbitration treaties and dispatched delegates to the Hague conferences, were voted appropriations for army and navy engrossing from one-third to one-half of the annual budget. The Jingoes, Junkers, Chauvinists and Pan-Slavists won a position of unprecedented influence in the halcyon days of peace. In the midst of fervent protestations of good-will and international friendship Europe became an armed camp. Peace, it would seem, fostered the philosophy of war and prepared the world for the most sanguinary of its struggles.

Scarcely surprising, then, is it that the anomaly should reverse itself and that five years of world conflict should give birth to zealous apostles of world peace. Pacifism sprang unarmed from the bloody helmet of war and the new generation of Pacifists draws its most compelling inspiration from the battlefields of France and Flanders. In this sense the present movement to outlaw war is the direct result of militarism's supreme achievement.

Long before the victorious Governments had withdrawn their armies of occupation or demobilized their troops, representatives of the Churches were busy demobilizing the battalions of hate. By word and deed they inculcated the lessons of Christian charity and organized national and international conferences to promote the cause of world understanding. This enthusiasm reached its climax last August in the Stockholm Conference on Life and Work. It had its American counterpart at Detroit in a national gathering of the World Alliance for International Friendship Through the Churches. World peace featured the discussion at both these conferences and all speakers were undoubtedly sincere in their pleas that Christianity take a definite stand against war. Whatever else these meetings accomplished it is undeniable that they betokened a lively interest on the part of the Protestant Churches towards the most pressing of world problems.

It is only when we analyze these discussions and study the published reports that our satisfaction is tinged with disappointment. Without solid, clear-cut principles all the good-will in the world is apt to be ineffectual and the Pacifist principles are both unsound and illusory. The doctrines they are preaching broadcast in the land strike at the most fundamental of the rights of man and tend to undermine the strong ramparts of patriotism which are the nation's first and last line of defense.

War, they would have us believe, is essentially a crime, a thing intrinsically evil, an offense against the natural law at all times and under all circumstances. To this indictment they superadd the condemnation of Christ, claiming that war and Christianity cannot exist in the same world, that meek submission to injury is directly and absolutely imposed by the words of Christ and that the abolition of war is the supreme affirmation of Christian civilization.

Non-resistance of the type that has characterized the decay of pagan China is the only legitimate course of action open in the light of such principles. What is intrinsically evil may not be used to ward off the gravest of dangers or to vindicate the most sacred right. If Japan wants the Philippines, she has only to stretch out her hand and pluck the ripened fruit from the passive bough. The defenses of Panama should be scrapped and the American navy directed to Scapa Flow. Should President Calles of Mexico take it into his head to extend the blessings of Mexican citizenship to residents of sister republics they would have no choice but tame submission. Peace at any price allows of some astonishing conclusions of which only the most obvious have been suggested.

Perhaps this may not be exactly what the Pacifists have in mind when they talk so glibly of war as "immoral" and "essentially un-Christian," but that they are taken at their word is quite clear from a poll of sentiment expressed at the Student Conference on Life and Service, held at Evanston, Illinois, last fall. 182 university men declared they would not fight in another war under any circumstances, 213 said they were unconvinced and 65 believed there might be a war in which they would be willing to fight. The last group must be lineal descendants of those Immortals who held the pass of Thermopylae.

The juvenile and adolescent revolt against war is begun in the kindergarten and works up to the universities. In one of the largest cities in this country the superintendent of schools has produced a syllabus for the use of teachers in History 8-B. The course is described as "including the purpose to picture present-day world conditions, to develop a definite attitude toward the world's oldest and most pressing problem—the abolition of war forever." Topics suggested in the syllabus can be used by the teacher for exposition to the pupils. One such topic is "The Soldier's Life in Trench and Dugout; The Boredom of the Training Camp." Others are "The Futility of War," "The Way to Universal Peace," and "The Cost of Preparation for War." Thus an American school history course has been perverted to teach children that military training is a boredom and the life in a trench perilous and in a dugout hideous. Is it astonishing that they come to the universities convinced that anything is better than war?

Just at present the Pacifists are attacking military training in high schools, colleges and universities. They argue that our Government cannot with good grace join in disarmament conferences abroad while it presents a spectacle of aggressive militarism at home. One would think that our boys were on the parade-ground from morning until night and in actual thralldom to the drill-sergeant. The discussion loses sight of the fact that only 125,000 boys are enrolled in the R.O.T.C., with a mere fraction of our schools and colleges represented. Military commanders, like leaders in any professional field, should be products of education and it is only fair that a certain percentage of army officers should be drawn from our common schools. The provisions of our National Defense Act in this connection are eminently sane and moderate.

If the militarist is a pessimist who is convinced that the morality of the jungle will always prevail, the pacifist is an optimist sighing for a Utopia which refuses to be born. It is characteristic of the latter that every new proposal for universal peace finds favor in his eyes. His enthusiasm ran high at Versailles and he rhapsodized over the League of Nations. San Remo, Brussels, Genoa, London, Cannes, Locarno and Geneva gave him a succession of lyrical raptures.

If a World Court is inaugurated, it is at once "the most perfect machinery devised by the mind of man to ensure peace." With Mrs. Carrie Chapman Catt he brings down the house with "We want an American-Japanese Locarno. There is no reason in the world why America and Japan cannot immediately do what has been done at Locarno." To the pacifist, phrases and formularies mean much, treaties and covenants everything. The millenium is a mirage that paints itself in brilliant colors in the very center of his mental horizon.

"International good-will through the Churches," "the Gospel of Social Service," "the Church the handmaid of civilization," and "peace the most compelling Christian apologetic" are phrases that cover the Pacifist poverty of principle. The pacifists have a vague idea that they want to better the world, stamp out hatreds, suppress interests, nullify ambitions and exalt internationalism. They are willing to disperse our armies, scuttle our navy and "contend not with the adversary" but "turn the other cheek." The sword is a symbol of sin. This simplifies the problem enormously. We almost wish it were so. We could then with Dr. Atkinson cast aside as irrelevant "the merits of the discussion as to the ethics of the use of force and the amount of force that is admissible under given circumstances." For it is precisely in the light of such discussion that the key to the problem lies.

The ethics of the use of force makes a primary distinction between a physical and a moral evil. War in itself is the most horrible of evils in the physical plane but it becomes immoral only when its end and circumstances are bad. A nation may spring to arms in order to vindicate a moral right, just as a householder may defend his life and property even though this requires him to put a bullet through the head of his assailant. In fact there is this difference, that the nation may never do otherwise when its essential welfare or existence is threatened.

The individual, since he is destined for another life, may, if he chooses, resign his rights, relinquish his property and rejoice in injuries. The State, whose end is attained on earth and has no future life, cannot practise such counsels of individual perfection. It is bound to use every licit means to attain its end in this life. There is a peace more shameful than death and only a decadent people weakly submits to the claims of ruthless aggression. The Sermon on the Mount was addressed to the Jews, not to Judea, and if Christ held any brief against war as such He could never have addressed words of such unqualified praise to the Centurion. The Protestant arguments drawn from isolated passages of the New Testament merely demonstrate the futility of private interpretation of the sacred text. Tradition never attached to them the sweeping condemnations pacifists would like to imply.

But because of the catastrophic character of modern warfare, which throws in the shade other physical evils such as the earthquake, fire, pestilence and volcanic eruption, and because war opens wide the door to abuses in the moral order, mankind has been thoroughly aroused to the value of peace. Pacifists deserve real credit for proposing many noble ideals to a world sunk in materialism. Their appeal should strike root in firm, indestructible principles. Neither pessimism nor optimism should cloud the judgment. Mankind should gird itself for the battle for peace; it should try to give us a warless world; it should clash with the foe on every field; but it should not enter this struggle without strong weapons. To attempt the solution of the world's greatest problem with unsound principles is to embark upon a death struggle with a broken sword.

Later I will take up the sound principles in which this solution may be found.

A VAGABOND TRYST

Oh, 'tis I'll be up and going
Where the loosened waters go,
Where a sunny freshet flowing
Sings the cheery song I know,
And a linnet, golden-throated
Sways on burnished sagan blades
Where with syrinx, silver-noted
Spring time pipes along the glades.
Oh, 'tis I'll be up and doing
For I've a tryst to keep
A tryst that needs renewing
Since the waters fell asleep,
And deep in dappled heather
When night lies soft and dark
On folded hills together,
I'll lie till morning early, O,
To meet at dawn so rarely, O,
When brown wings mount, dew-pearly, O,
All in the blithesome weather,
And from wild thyme a-smother
I'll greet, as friend another,
My brown Bohemian brother
A little Irish lark.

CATHAL O'BYRNE.

What They Don't Know

By G. K. CHESTERTON

(*Copyright* 1926)

IN criticizing the critics of Catholicism I have noted, first, that they are ignorant of their own history; second, that they are ignorant of Catholicism, and especially of the scale and proportions of Catholic history.

I would now go on to show that they are not only ignorant of the Church, but surprisingly ignorant of the world. Their remoteness from any ancient history is nothing to their remoteness from modernity. Modernists especially are astonishingly ignorant of the modern world. They have not even heard of the death of Modernism.

I will begin with a simple example out of a delightful surprise packet of Protestant pamphlets which a Mr. Le Lievre was kind enough to send me: I am sure I hope he will send me some more. But I think it will sufficiently illustrate the gentleman's knowledge of the world and culture about contemporary things if I notice one of his principal pamphlets, called "Is Romanism Paganism?" in which he proceeded to denounce Rome for having been weak enough to show any sort of human sympathy with Pagans.

The pamphleteer actually made it a charge *against* the character of Gregory the Great that he had recommended his missionaries to meet the heathen half way on non-essential matters and disturb their harmless heathen customs as little as possible.

Such was the brazen and blasphemous wickedness of the Pope, such his hideous and heathen depravity, that he actually advised Augustine to allow the Saxons to have "modest banquets" and let them continue to hang up garlands of flowers. This is the sort of thing the Anti-Catholic critic really thinks is likely to damage the Catholic Church in the eyes of the young people of the twentieth century. Those young people are well known to have a horror of banquets; even of modest banquets. Those young people are doubled up with disgust at the most distant glimpse of a bunch of flowers. The moment they hear of St. Gregory having said that a heathen might have a bunch of flowers they will realize that Rome is pagan and understand what a horrible thing being a pagan must be.

I say that this is a simple case, for Mr. Le Lievre is a somewhat simple controversialist. But better educated people than he have in differing degrees the same strange unconsciousness of the world around them. The truth is, of course, that the modern world is much more likely to blame St. Gregory for altering the Saxon creed than for sparing the Saxon customs. It is much more likely to say that a study of comparative religion would have shown that there was not much difference between Odin and St. Peter. Odin had a raven, and St. Peter had a cock; and the bird-totem is apparent in both the myths.

Perhaps there is not much to choose between that sort of nonsense and the old nonsense; but as they completely contradict each other, it proves that the old nonsense is by this time very old. It is so old that it has lost its sight and hearing as well as its wits, and has not the very wildest idea of the sort of world into which its dotage has survived. It still fancies it is living in a time in which missionaries can be gibbeted for being kindly, disgraced for being broad-minded, convicted of the infamy of sympathizing with the savages to whom they preach. That is what I mean by a slight deficiency in knowledge of the world.

Rome is well known to be incurable; impenitent; incapable of going back on her hoary iniquities. She has continued to approve of modest banquets, in a generation of rebels who disapproved of the banquets, and in a later generation of rebels who are more likely to disapprove of the modesty. She has obstinately persisted in considering flowers quite appropriate to festivals, though that is not the only lesson that she bids men learn by considering the lilies of the field.

It is always argued that this constant attitude throughout the ages must involve her being eternally out of date. But the truth is that it is her enemies who are continually finding themselves out of date. And to them it is death, because they have always professed primarily to be up-to-date. But if it is painfully obvious to them that Catholicism is not dead, it must be even more obvious that Catholicism is not dated. It has no date except Anno Domini, or the Year of Our Lord. But even upon that date, considered merely as a date, it cannot be made to depend.

The evolutionary historians would very much like to prove, of course, that it was something suited to the conditions of the third or fourth century. But the most evolutionary logician will hardly explain to us that it is flourishing in the twentieth century, because it was so perfectly fitted to the third. If the Roman Church was fitted to the Roman Empire, what about the poor old Empire? But in some of the Greek legends, I think, there was a tale of two brothers, or even twins, one of whom was a mortal and the other a god.

In other words, while the truth of the Church is outside time, the heresies are always tied up with the times. I was once accused of calling Protestants dogs, because I said it was the dog that died. Doubtless I shall be convicted of the same foul-mouthed frenzy if I say that every dog has his day. But the dog does not always realize when the day is over; and these particular domestic pets are at present rushing about rather wildly in the dark.

In short, it is they and not we who have failed to realize the passage of time and the change of current conceptions. They have been in the exact sense caught napping; I have compared them to people in the dark, but perhaps they are even more like people still asleep in the daylight. They are still murmuring in their sleep the broken words of emotional Puritanisms of the seventeenth century; but those words do not at any point touch the talk of the world around them.

For instance, I read the statements of the leaders, some of the sort called in America Fundamentalists, but many

of the sort called modernists and thinking themselves very broad; many of the Free Churches counting themselves very free. I find it is true that on almost every point on which Protestants originally attacked Catholics they have now come round to agree with Catholics. Everybody practices ritual; everybody prays for the dead; everybody hopes for the purgation of the soul; everybody believes that good works assist the soul. On nearly everything the world is now against Luther and on the side of Leo.

But they still continue to repeat one Protestant claim; and the very way in which they state it shows they do not know what world they are living in. They all solemnly insist on "the right of the soul to have free access to God," or "the right of direct communion with Christ," and generally a refusal to permit any church or priest to "come between" Man and his Maker.

Now, as Newman said, all Catholics know that nothing can come between Man and His Maker. Those are the two ultimate realities in an everlasting duel or love-story. But these Protestants are not talking of Catholics, but of ordinary modern people; the average stockbroker who has private interviews with Christ which are not to be interrupted; the average bank-clerk who has only to look up and open a window in the sky and talk to God.

Now this is dreaming in broad daylight. Things ought to be like that; perhaps they might be like that; perhaps they were a little like that for the first fierce Puritans of the revolt. But such talk does not now refer to anything under the sun. The vast majority of modern people do not feel as if they *had* any free access to God for anybody to interfere with. They are not conscious of any communion with Christ that anyone could interrupt. They would say there was something that had already come between them and God. And that is not the priest but the problem of the universe, the dumb and stubborn riddle of an unintelligible world. Most of them are agnostics; multitudes of them would say they were agnostics. Not many of them would say they were atheists; but the words of Swinburne express, not without dignity, about as much as their theism gives them of "free access" or "direct communion."

> One thing, not more, we know
> He bade what is be so,
> Bade light be and bade night be, one by one,
> Bade life and death, bade ill
> And good redeem and kill
> Till all men be aweary of the sun;
> Until this earth burn up in its own flame
> And bear no more a witness to His name.

That is pretty much like the natural religion of the normal man to-day. And what in the world is the good of talking about preserving his free access, as if it were a recognized right of way across a field, or not interrupting his intimate talk with the Unknowable? What is the sense of saying that a poor little priest has done him out of something he declares it is impossible to have? We might as well say that a mathematician has come between us and our usual tête-a-tête with the Fourth Dimension. We might as well say that a tiresome geographical explorer is blocking up our view of the other end of nowhere.

Among these more or less detached agnostics there are not a few natural mystics; who by intuition and imagination grope after God. They vary very much, according to the mood or the man; but they have moods of faith; or rather, perhaps, of hope. I have been a person of this sort myself; and I know all there is to be said for them —and against them.

But so far from refusing to let anything come between them and the cosmic secret, they are mostly trying to pierce the veil that has already and in fact come between. That is proved by the promptitude in which they seize on supernatural revelations, true or false, when they can get them. When they do not become Catholics, they generally become Spiritualists or Esoteric Buddhists or pupils of some other Eastern mystery. They would not beat so madly on the gates of the grave or go wandering up the Sevenfold Path to Somewhere (which is also Nowhere) if they had really been enjoying "a free access to God" every day of the week and every hour of the day.

And Spiritualism is specially and notably an example of this. It is almost always the fact that, when the world rejects any special thing belonging to the Church as something bad, the world itself almost immediately goes off and manufactures exactly the same thing, only that it is something worse. The obvious example is Psychoanalysis, which is simply the inquisition of the Confessional deprived of all the safeguards of the Confessional. But another example is this case of the Protestant who is so terribly afraid of somebody coming between him and God. I need not expound here the only sense in which a Catholic allows a priest to come between him and God. But at least all human religions, Eastern or Western, have in some sense set a priest between man and his God, precisely because a God is always to some extent an Unknown God, if not an Unknowable God.

But Spiritualism puts a priest between a man and his own personal friends. Intercession by a privileged person is necessary there, not in order to reach a God whom we do not know, but in order to reach a man whom we do know. People at a seance do not talk to their great grandmother or see their dear departed Uncle George face to face. They depend entirely upon a priest, a priest who is sometimes bound like a human sacrifice or writhing and foaming like a savage oracle; but through whom alone we can find again our grandmother or know the unknowable Uncle George.

If ever there was a case of somebody "coming between" us and our spiritual object, it is the case of Spiritualism. But these Protestants never think of turning and applying this terminology to Spiritualism. It is Papists who allow "priests" and privileged persons to "come between"; it was settled so in the seventeenth century, and Protestants have never noticed anything that has happened since.

Cycles of change revolve; all society becomes secular;

most of it becomes sceptical; nobody pretends to believe in his nursery religion; there rise in turn new religions, offering new privileges to new prophets beyond those of any priest; new suns, new stars, new worlds; the whole is one tremendous transformation scene.

But the Protestant is still murmuring in his sleep that Mr. Baxter hath very comfortable doctrine touching the right of Christians to search the scriptures; and that Mr. Barebones hath heavily visited the Papists, who let Priests come between them and the Lord.

What Will the A. F. L. Do?

DAVID GOLDSTEIN

HOWEVER short was the prevision of him who for more than a quarter of a century guided the destinies of the alliance between the labor forces of America and Mexico, the results of the wage-earning American support of the revolutionary group in control of Mexican labor are now altogether too plainly Bolshevist to be blinked at by those who are in truth Americans. It is a basic principle that men everywhere are endowed with inalienable rights and it is a fact that the people of Mexico are now struggling for the maintenance of these rights against the Calles regime that the American Federation had a hand in setting up.

It was shown in the last issue of AMERICA that the present attitude of the American Federation towards the Mexican situation has won for it some stormy bedfellows. The Debsist, the De Leonist, and the Leninist propagandists who in years past were boring from without and from within the trade union movement to capture the American Federation as a training camp for "The Revolution" are now in smug accord with the American Federation in its policy of upholding Calles—the petty Nero of the New World.

This by itself should be sufficient to show the delegates of the American Federation who are to assemble in convention in Detroit, the error of the course that has been taken by their organization in its political, moral and financial support of the Mexican revolutionists from Carranza to Calles.

First by its positive aid and now by its passive protection of the tyranny down there, the revolutionary forces in our own country know very well that the American Federation renders a service of no mean value in getting religion out of the way so that Marxism may be forced into the minds, hearts and institutions of Mexico. This is the "Cultural Renaissance" so glowingly endorsed in the pages of President Green's official organ, the *Federationist* (August, 1925, March, 1926.)

In his defense of the attitude of the American Federation with regard to the Mexican Government, President Green writes (communication to Rev. John J. Burke, C.S.P., General Secretary, N. C. W. C.):

> No expression relating to the religious situation in Mexico has been made to me in any of the correspondence which I have had with officers of the Mexican Government or officers of the Mexican Federation of Labor.

Even so! Any expression from Mexican officialdom with regard to the religious situation might well be considered superfluous from the fact that a *compact*, with a curious proviso, was agreed upon. Although religious matters may not be found in President Green's correspondence with Mexican officials an examination of the archives of the Pan-American Federation of Labor—of which Mr. Green is President—will bring to light some discussion and a definite conclusion on religious matters at its Congress, opened in Mexico City on December 3, 1924. There may be found this compact entered into between the American Federation and the Mexican Federation as to their mutual policy with regard to things religious:

> That this Congress believes that the national trade unions which compose it shall not intervene in any religious or doctrinal discussions or struggles, except when, under the guise of religious or sociological or political propaganda, efforts are made to mislead the working masses from their legitimate trade-union activity.

How now? Is this reason enough for maintaining a "strict neutrality," for keeping "scrupulously out of it" now that a religious struggle is going on which deprives the great bulk of the people of their political and civil rights? Or shall the American Federation enter upon the scene to retrace its steps now that it may be seen that its "man of destiny" has "put one over" on his American partner, thus making the compact null and void? At any rate the document itself is its own condemnation. That Americans should have subscribed to it is past all explanation save that those engineering this duplicity knew just what they were about.

However, the American Federation, presumably by double dealing, was induced to tie its own hands while on their part the Mexicans themselves had no intention of waiting until Catholics or anybody else should "under the guise of religious or sociological or political propaganda" make any efforts to mislead the working masses as to their "legitimate" trade-union interests.

No; immediately this compact was adopted a few days after the American Federation delegates had participated in the "inauguration" of "the first labor president on the North American continent"—the celebration that no doubt hastened the death of the then President Gompers—Calles entered upon his openly expressed purpose of carrying out with the "utmost inflexibility" the 1917 Constitution, the anti-religious provisions of which are causing evils no man has the vision to comprehend fully.

Thus it is that the Mexican Socialist-Atheist leaders march on their way to the Revolution with the seeming approval of the great body of American workers.

The "hands-off" policy has come in now that the dastardly deed is done! But it was not done under cover. For years the American Federation's policy was one of uninterrupted intervention in the political affairs of Mexico. And it is because of the labor backing of Calles that Mexicans are now suffering political and religious persecution.

The boast of the American Federation has rung far and wide that to it, more than to any other organization, should come credit for upholding the cause of Carranza —because forsooth he was favorable to trades-unionism. It greatly prides itself that it was its president, Samuel Gompers, who persuaded President Wilson to recognize "the friend of the working people"—Carranza: that its influence was powerful in Washington's decision to sell arms from our American arsenal to the President of Mexico, and also to place an embargo upon the shipment of arms to opponents of Obregon in Mexico.

Later the "victory" of Calles was celebrated as for one of the American Federation household. Propagandists (paid from dues collected in large part from Catholic members of the A. F. of L.) are popularizing the Calles administration, for industrial and trades-union reasons, while his administration is in fact carrying out a well-organized attempt to stamp out the Catholic religion. Truly, if prior to its compact the American Federation had "kept scrupulously out of it" Calles would have been unable to announce that his administration policy has the endorsement of American labor.

Yet, if President Green is able to persuade himself as to the neutrality of his organization, how about the other high contracting party? Has the Mexican Federation kept from "intervening in any religious or doctrinal discussion or struggle"? Just here is the nigger in the woodpile. It has not "intervened," for the truth is the Mexican Federation has had no opportunity to "intervene." No, rather, it has set up a religious struggle which it had planned long before the "compact" was entered into. Being the aggressor in the religious struggle now going on, its responsibility is not that it "intervened" and so broke its pledge to its American partner, its offense is much greater than that. It is against God—against humanity—against patriotism in Mexico and so far as its offense against the American Federation goes, it is reasonable to say that the Mexican Federation has no thought of keeping its part of the compact.

That Calles owes his position to the Mexican Federation is well attested. In reviewing the matter Roberto Haberman (*New Leader*, August 7, 1926), made this assertion: "The labor movement in Mexico stands pledged to Calles." Mr. Haberman goes on to tell that the second place in the Government is filled by one of the trade unionists. The labor movement "elected Calles to the presidency and Luis N. Morones received the first post in his Cabinet, that of Secretary of Commerce, Labor and Industry." This important post is "held by the man who is the father, son and holy ghost of the labor movement" is his blasphemous way of putting it.

Mr. Morones is well known to American labor officials. In the proceedings of the last American Federation Convention (Atlantic City, October 12, 1925), we learn that in an address before the Pan-American Federation of Labor Congress—at which the "compact" was entered into—Mr. Morones (who is First Vice-President of the Pan-American Federation), "declared that the Mexican labor movement considers itself joined with the present Mexican Government in purpose, as well as in responsibilities."

One more piece of up-to-date evidence may be pointed out in proof that the Mexican Federation and the tyrannous regime of Calles beyond our southern gate is as hand in glove may be found in *Current History* (July, 1926), under the artful title—"Mexico's Peaceful Revolution Under Calles." Mr. Chester M. Wright, English-speaking Secretary of the Pan-American Federation, is the author:

> The Mexican labor movement is at the back of its Government, supporting it, helping direct it, and standing with it against whatever outside menace may threaten.

It should suffice that three officials fix the joint responsibility up to date of the Mexican Federation and the Calles regime in the matter of holding the political power and the use now made of it in Mexico. Mr. Haberman is the "representative of the Mexican Federation" and "personal representative of President Calles"; Mr. Morones is in the Cabinet of Calles and is First Vice President of the Pan-American Federation; and Mr. Wright is Secretary of the Pan-American Federation—all of them say the same thing, the Mexican Federation supports, helps direct, and stands by the "Labor President" it elected.

The activities of the Mexican Federation show how they too aid Calles directly in carrying on the religious persecutions he is engaged in. The Mexican Federationists in October, 1924, opposed the Eucharistic Congress in Mexico City. They stopped a religious performance in the Olympias Theater where hundreds of persons were assembled including the Diplomatic Corps (our American Ambassador was one of them) by refusing to permit their musicians to play and their stage hands to work. They tore down the decorations and turned off the lights. On another occasion when the priests had made ready to carry out the program in another theater, with their own men, police protection was refused by the Labor Government and just as the performance was to begin armed Mexican Federationists marched into the theater and stopped the entertainment.

In the State of Vera Cruz (May 10, 1925), the Mexican Federationists paraded through the streets of Jalapa and forced their way into the Cathedral there placing the red and black flag of their Federation on the tower. They then assaulted an aged priest, Father Castillo y Landa.

During the month of March of this present year the Mexican Federation officially passed resolutions from which we select those against religion:

That the Seventh Convention declares that it considers Catholicism to be the enemy of nationality;

That the Catholic Church is the enemy of progress and of liberty;

That the Church is the enemy of organization;

That, likewise, other churches are the enemies of the proletariat;

It was voted that copies of these resolutions be sent to their fellow trade unionists and to the Socialist President Plutarco Elias Calles.

On the first of last month when the persecution of the Catholic Church had reached the pitch that decided the Episcopate to cease from public worship the Mexican Federation countered by issuing a public statement favoring the anti-religious policy of the Government. To show its anti-religious animus this organization—which had mutually pledged itself with the American Federation delegates at the Pan-American Federation Congress to keep out of religious struggles—paraded through Mexico City with banners flying anti-religious mottoes to show its approval of the confiscation of churches, of charitable institutions, of the closing of schools where religion was taught, of taking the exercise of civil, political and religious rights from men and women whose lives are devoted to the service of God. Many of these marching men went into the schismatic church there to register their approval of the fraudulent religion set up under the protection of the Government, an act plainly meant to break up the religious affiliation of the overwhelming number of Mexicans with the Church of Jesus Christ.

There was no excuse for all this hostility on the ground that "the legitimate interests of trades-union activity" had been interfered with. It was a wanton following out of the wishes of their "Labor President" (who recently told the Mexican Bishops that the anti-religious clauses in the Constitution are in "perfect accord with my own philosophical and political convictions," August 19, 1926); it was a wanton disregard of the word pledged by the Mexican Federation at the Pan-American Federation Congress to wage-earning Americans.

Thus, we come directly to the issue, asking how the American Federation rids itself of responsibility and clothes itself in the garb of neutrality with regard to this matter? Mr. Green is president of the Pan-American Federation of Labor and the Mexican Federation has by overwhelming evidence been shown to have stepped outside the legitimate functions of trades unionism by its attacks upon religion.

Mr. Green recently said that he "deplores" the religious conflict in Mexico and he alleges it to be quite off his hands. Yet, the facts in the case show that this religious tyranny finds itself at home within his official domain. For besides his being president of the Pan-American Federation, Mr. Green's American Federation pays something like four-fifths of the bills of the International Federation. Furthermore its secretaries are foremost Calles propagandists, and some of its permanent officials are in the Calles Government.

The recital of these facts is not made with the purpose of asking the American Federation of Labor to go to the defense of the Catholic Church in Mexico. Rather, it is hoped that the leaders of the American Federation shall realize its offense against basic Americanism and come to time. The coming convention at Detroit should find the way.

Helping Calles' Victims

THOMAS F. MEEHAN

FOR the third time in a little more than as many weeks AMERICA has been called upon to come to the rescue of three groups of Mexican Religious, the unfortunate victims of the barbarity and brutal anti-Christian program of the unspeakable Calles and his allied bandits.

On the afternoon of September 9, word came over the telephone through Judge Talley's committee, that a Catholic physician, Dr. William E. Dodge, had found two Mexican Sisters wandering about in Wall Street perplexed over the bustle of that world-famed thoroughfare and their inability to speak English. Fortunately Dr. Dodge could converse in Spanish. He learned that they belonged to a party of thirty-two, all native Mexican Sisters, contemplatives of strict enclosure, who had been driven out of their convents by Calles. They had boarded the steamship Buenos Aires of the Spanish Royal Mail Company at Vera Cruz on August 28, to sail for Barcelona, Spain. The ship was then at Pier 8, East River, whence these two Sisters, whose picturesque white habits with scarlet scapulars attracted general attention along the streets, had wandered off to mail some letters, and at the moment were vainly trying to find the way to New York's Cathedral of which they had heard so much.

Miss Harriet Self, a member of AMERICA'S staff, who could speak Spanish and knew Mexican conditions, was sent at once to Pier 8. Here it was found that although the ship had been in port three days the gentle victims of Mexican Bolshevist practices had not understood how to make their plight known to the great New York Catholic community that would have been so willing to comfort and assist them. These Mexican exiles had been members of the following Communities: 9 Adoratrices Perpetuas del Santisimo Sacramento from the monastery at Tuxpan; 17 Jeronimas from the Jerolamite monastery at Tacubaya; 1 Discalced Carmelite from San Angel; and 5 Teresians.

The Committee for the Protection of Religious Rights in Mexico, of which Judge A. J. Talley is chairman, the Catholic Big Sisters and the Ladies of Charity were notified and their assistance enlisted. The representative of AMERICA found that the Sisters had had a most uncomfortable and trying voyage from Vera Cruz. They were crowded into small uncomfortable berths, amid most objectionable surroundings for women so long used to strictly cloistered convent life. The food was poor. They had hardly any clothing besides the habits they wore; several were in rags, especially the Carmelite. But in spite of all this they were most cheerful and accepted their many hu-

miliations and privations with a spirit of most edifying and charming resignation.

With a little practical effort the spirit that has made New York of world-wide fame as the City of Heroic Charity was awakened, and the persecuted Mexican Religious were made to feel that they had found sympathetic friends and a welcome from their Catholic brethren that might give at least some small consolation for their many afflictions. When she learned from the Editor of AMERICA of the needs of the Sisters, the Mother Superior of the Gunhill Road Carmel, sent at once a complete Carmelite outfit for the member of that Order, with a check for anything further that might be necessary. Mother Dolorosa of the Good Shepherd Convent forwarded a big bundle of underwear and other clothing, and the representative of AMERICA with Mrs. A. C. Gonzales, of the Big Sisters and Judge Talley's committee, purchased 120 yards of serge with which the Sisters could make habits for themselves during the voyage to Barcelona. A generous lot of prepared coffee, chocolate, milk, biscuits, dried fruit and other staples was also put on board so that the Sisters might have some relief from the poor food of the ship's fare so far served to them.

Their spiritual needs and comfort were also looked after. In telling their unpleasant experiences to AMERICA's representative they had stressed this rather than any of the physical discomforts and trials. The following afternoon a large motor bus was secured, and with Miss Teresa R. O'Donohue of the Ladies of Charity, Mrs. Gonzales and AMERICA's representative, thirty-six of the Sisters were taken to St. Patrick's Cathedral where they remained for a short time viewing its details. Thence they rode to the church of St. Ignatius, Park Avenue, where the rector, Rev. P. F. O'Gorman, S.J., received them and insisted on making a gift to the relief fund for their benefit. Next they were taken to the Church of St. Jean Baptiste, Lexington Avenue and Seventy-sixth Street and, to their great joy, were able to assist at Benediction. While en route to these churches the Sisters got a good idea of what a big and remarkable city New York is.

Besides all this, Sister Borromeo, in charge at St. Vincent's Hospital, who had been seen by AMERICA's representative, had placed the resources of that institution at the disposal of the Mexican Sisters to further their spiritual necessities. At dawn, on the morning of September 11, she sent two of the hospital ambulances to Pier 8 and the Mexican Sisters were transported in them to St. Vincent's where the Rev. C. de Heredia, S.J., heard their confessions, and they received Communion. They also had the interesting experience of being present at Mass said by a Chinese priest, another confessor of the Faith, who had been imprisoned for it in Portugal, and another by Bishop O'Hare of the Jesuit mission in Jamaica, West Indies. After the Mass Sister Borromeo and her associates of the Sisters of Charity entertained the exiles at a bountiful breakfast and sent them back to the ship after tearful farewells and most affectionate partings. With special thoughtfulness she also provided a big box full of thread, needles, pins, scissors and other notions to enable them to do their sewing while at sea; another big bundle of underwear and a lot of eatables. Shortly after noon the ship started for Barcelona and the Mexican exiles were bidden adieu and a safe voyage by the Editor of AMERICA, Mrs. Gonzales for Judge Talley's committee and the Big Sisters, and two Spanish Sisters from the San José Day Nursery in West Twentieth Street.

There can be no doubt but that this episode will be followed by others of similar character for which provision must be made. The committees and charitable organizations here must be provided with the means to act promptly and effectively. AMERICA will be glad to receive and put into the proper hands any contributions for that purpose. A number have already been received in response to a former suggestion and were available in the emergency noted above.

Sociology

The Medieval Craft Gild

PHILIP H. BURKETT, S.J.

REFERENCE has frequently been made in the pages of AMERICA to the glory and the grandeur of the medieval gilds. The fact has been stressed, particularly by Father Husslein, that no solution of our labor problem is at all possible unless we return to the spirit of the craft gilds. Obviously we do not intend to go back to the system of production which existed in the Middle Ages. The invention of machinery and the enormous power of capital have created the factory and with it large scale production. The latter has great advantages. It is here to stay.

But ought we be governed by the spirit at least that pervaded the labor situation in those days? Can we adopt their principles? There are those who will hear nothing of the gilds. Our times are quite different, they maintain. The simple home production for neighbors or small communities has nothing in common with our present condition of industry and its tremendous international relations.

Now we must admit that commerce has grown enormously. Manufacturing is done on a large scale. Capitalism reigns and the wage-system prevails, and probably will do so for many years. Nevertheless it is safe to assert that unless we return to the *spirit* of the gild days our effort to solve the social question will necessarily prove abortive. Let us take a hasty glance at the gilds to see whether they might serve as a guide.

First and foremost we see the spirit of religion. The religious element which characterized the earlier gilds passed into the newly-formed craft gilds and gave them cohesion. The age of the gilds was the age of Faith. That explains everything. Religion taught the master and his apprentices to respect mutual rights and faithfully to discharge duties. Thus peace and contentment were preserved. To-day industry has divorced itself from re-

ligion and until it returns and again plights its troth it is inconceivable that there be peace and contentment. Some industrialists to-day, some even in the Catholic ranks, pooh-pooh this assertion. The battle between capital and labor must, according to them, be settled on the field of economics. But this is a fatal error according to Leo XIII, who writes:

> We have designedly made mention here of virtue and religion. For it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter and for that reason must be settled by the principles of morality, and according to the dictates of religion.—(Encyclical on "Christian Democracy.")

By "religion" the Supreme Teacher of mankind evidently does not mean the particular dogmas, one or all, of the Catholic Faith. The dogma of the Immaculate Conception, for example, or of the Trinity would hardly be of assistance to us in the solution of the social question. By "religion" here are meant primarily those tenets which sound ethics or reason itself reveal to us as true and to be held by all men irrespective of creed. Such are the existence of a Supreme Being as the Creator of the human race, the correct relation of the individuals of this race to one another and to their Maker, the equality of human nature in the abstract, the spirituality of man's soul and his eternal destiny which has to be worked out by submission to the dictates of the natural law, the obligation of many individuals to enter the married state and in it to support a family with a living wage, the right to worship God according to the dictates of one's conscience, and so forth.

Another feature of the spirit that pervaded the labor situation in the gild days was the cordial relation that existed between employer and employe. The apprentices became members of the master's household. They were treated as children of the same family. They owed obedience to their masters, it is true, but in return the masters owed them support and protection. Great care was taken that their health be not impaired in their work. The half-holiday on Saturday is no invention of our day. Often work was suspended at noon by the gildsmen, not only on Saturdays, but on the eves of the numerous holy days in order to afford time for the coming feasts. The worker was not ground down by his labor. Convivial gatherings with song and music and dance and the famous morality and gild plays were a welcome break and gave new zest to the work of the morrow. Master hobnobbed on such occasions with apprentice and journeyman, and dined at the same table. There was no "stand-off" attitude.

And what about the type of work? "Good and loyal work" was a phrase inculcated again and again. To insure this kind of work "inspectors" were appointed who did their work faithfully. However in the gild days strict supervision was not so necessary as it is to-day, for the workers took a personal interest and pride in their work. They were craftsmen and, as a rule, did the whole job. The product was theirs in its entirety. They were not so many cogs in a great wheel of industry. Jealousies of course, and causes for dissatisfaction existed at times between the members of the different crafts and between masters, apprentices and journeymen. A strike was sometimes the result. But if such strikes could not be settled amicably by the parties concerned, the matter was referred, as a rule, to a board or the town council. The litigants had to abide by the decision of this board. "Compulsory arbitration" also is no new solution of labor disputes.

From what has been said it is manifest that a labor problem in the real sense of the term, did not exist in the days of the gilds. For there was no concentration of productive wealth, that is, capital, in the hands of a relatively few. There was no vast wage-earning class. The scale of the rich was not far removed from the scale of the poor. There existed no pauperism. Unemployment did not occur periodically and among large numbers. Destitution was rare. The workers were lawfully united in defence of rights and interests. As a rule, peace prevailed between employers and employes. Strikes, though they did occur—and some lasted a considerable time—were few and far between. The workmen were content and happy. Their wants, it is true, were fewer. They lived in a simpler age than ours with its speed, excitement and constant demand for diversion and pleasure. But the wages of the journeymen were adequate to meet the wants of their day. Working conditions were humane. There was no "driving" or "speeding up." No anxious provision had to be made by the gildsman for accidents (there were few), sickness, old age or death. The gilds themselves made provision for all these contingencies. The age of the gilds, let me say it again, was the age of Christian Fait. Untrammeled by the secular power and not divested of its influence by the reformers, and aided by monasticism, the Church could instil her own spirit into the lives of the workers. That spirit was the leaven which permeated the whole mass.

But when religion grew cold, charity and justice waned apace. In England and Wales, at least, the destruction of religion sounded the death knell of the gilds. An act of Parliament at the close of the reign of Henry VIII vested all property of the gilds, fraternities, brotherhoods and monasteries in the Crown. Much was destroyed thereby and but little gained. For when the gilds perished and the monasteries were suppressed, there were no funds to aid the poor, the sick and the aged. "Poor relief" now devolved upon the Government. Later on capitalism, a mighty tyrant, entered the field and put to flight the remaining forces that worked for peace and happiness.

Gasquet makes a very pertinent remark in his "Eve of the Reformation" (p. 324): "It is curious to find four hundred years ago, so many principles set down as established, for which in our days trades unions and similar societies are contending."

Is it not worth while studying the labor situation as it existed during the period of the medieval gilds? Can we not learn from them how to approach the solution of our own problem? Why stray far afield and wearily retrace our steps later?

Education

Private Colleges and Character

R. R. MACGREGOR

THE United States possibly possesses more private schools and educational institutions than any other country in the world. England has many, but the number will not stand comparison with that of this country; and again, they are disguised for the most part under the somewhat anomalous term "public schools." The first great difference to be found between the private institution and the State institution is that in the former the education is paid for, instead of being provided by the State. There are people, not a few in number, who object, on what they call principle, but which could be more appositely labelled prejudice, to the existence of such schools. But surely the liberty of choosing a school for one's children should be unqualifiedly admitted, particularly when coupled not only with the "heavy" privilege of paying for the education thus bestowed on one's progeny, but also with the superadded burden of being taxed for the State schools. Some object on the ground that private institutions breed snobbishness. There does not seem to be any real ground for the charge. There is snobbishness enough and to spare everywhere, which masquerades under the guise of a so-called democracy; but it is not encouraged at private institutions to my knowledge, and where they are properly conducted it is sternly repressed. Snobbishness is becoming the hall-mark of the native American, but it would be unfair to attribute that fact to schools that deal with a mere fraction of the rising generation. Indeed, it would be difficult and arbitrary to lay it to the charge of education at all. It is prevalent everywhere, and is not confined to schools alone. Even if it were so confined, I can see no reason for excluding State institutions from the scope of the indictment. However, it seems that generally the great objection to the private educational institution is but too often based on a somewhat narrow feeling; the sentiment that "one man is as good as another, and a darn sight better." Thus far have we advanced in our conceptions of democratic liberty!

But private schools are exactly like public schools in one respect. Some of them are conducted well, some not so well, and some are not conducted at all, but run themselves. There are, however, distinguishing marks. The private school aims rather at the formation of character than at the imparting of information. This is not to say that the public school does nothing for character, or the private school nothing for education, but merely that the chief stress is laid in a different direction in the different schools. It is the English system compared with the German system. In the latter it is admitted that the youth commonly leaves school with an education much farther advanced than that of an English boy of the same age; while the English boy's knowledge is superior to that of his American cousin, *mutatis mutandis*. The result, however, is not entirely satisfactory. The education is achieved at the cost of too much pressure. So far as education is concerned, it is of much greater importance that the youth should retain some freshness of mind, some desire to peer a little into the endless kaleidoscope of life and affairs, than that he should have acquired a large share of what can be had from books by the time he leaves school. It is a noteworthy fact that many heads of large German schools have expressed admiration for English "public school" methods and a wish that something of the sort could be introduced into their own country.

The great achievement of the English and American private schools is the teaching of boys to live with their fellows, and to lead and control, if circumstances call on them to do so. It is from such schools that the men come who have carried on government in India, in Egypt; in Panama and the Philippines. Those who measure success by the amount of money that is made may be inclined to be scornful, but they are mistaken even from their own point of view. The question which is ever present to those who go under the title of captains of industry is that of labor troubles, and those who are best qualified to speak say that they arise even more from psychological causes than from the *auri sacra fames*. If the captain of industry had learnt the invaluable lesson of creating esteem and confidence, he might find his path easier and smoother. But it is not only in the business world that the art of working satisfactorily with one's fellows is required. In politics, whether local or State, it is the first requisite. A man who possesses it may go a very long way. The angular three-cornered man who cannot make friends or work with other men may have great ability and greater knowledge, but these will scarcely avail in the face of such a limitation.

There is scarcely any situation in life which gives greater power or influence than that of teacher at a good school. The whole tone and outlook of such a school depends on the character-capacity and disposition of the teachers. The material to be worked on is always the same in that, to use an Irish turn of expression, it is ever-changing, and is of the most plastic nature. Boys when entering such a school have some character but not a great deal. They are of an age to learn quickly from their surroundings. How much Algebra and Latin they have acquired will be duly set out in the term reports. What is not told, and what cannot be told, is the ideas they have imbibed from lecturers and professors, and even more from the boys they have associated with. They learnt their Algebra and their Latin with conscious effort, often painfully apparent to the dominie, but they acquire their views of life without any realization of what is taking place. Teachers often stigmatize some of their poorer pupils as "walking round in a daze" as far as scholastic attainment is concerned, but the veriest "dub" is never in a daze in regard to the formation of his character. The ideas that permeate a school come from the professors, and must come from them, all discussion of student management to the contrary. One of the happiest results, indicative of their efficacy in the formation of character, of the education in private schools is that generally the boy or the girl leaves the place with a feeling of the

warmest affection. Alma Mater is more than a shibboleth.

To watch the work of a good private school is something like seeing bees working under glass. So much activity, both of body and mind; such radiant life, such eagerness to acquire new ideas. The actual amount of learning may and often does differ widely between the bright boy and the average, but both are on the same footing respecting the questions that really matter in life. It is an enormous responsibility to guide, even if it be but partially, the minds of these young people; the satisfaction is all the greater when it is found that the two or three or four years of school life had their effect in the moulding of character. The "flunk" stands as much chance in this respect, perhaps more, than he who carries away a coveted *magna cum laude*. I know, because I have not always "passed," and I am getting my private school education late in life.

Note and Comment

Two Important Conferences

TWO Catholic conferences of unusual importance are soon to take place consecutively in Cleveland. The first, October 1 and 2, will be the annual meeting of the Catholic Conference on Industrial Problems, which will assume particular significance this year in as far as it is intended to commemorate the Thirty-fifth Anniversary of Pope Leo's Encyclical on the Condition of Labor. The second, October 3, is called by a committee named by the National Council of Catholic Men, the National Council of Catholic Women and the N.C.W.C. Social Action Department. Its purpose is to deal with international relations and help towards the promotion of international peace. The first of these conferences is to make more widely known and more universally operative the social teachings of the Church, the second is to further the desire so near to the heart of the Sovereign Pontiff, the spread of the peace of Christ in the reign of Christ.

New Edition of the "Encyclopaedia Britannica"

THE publishers of the "Encyclopædia Britannica" announce a new and up-to-date edition of that work of reference. The readers of AMERICA will remember that when, in 1911, the former edition of this encyclopedia was published, the late Rev. T. J. Campbell, S.J., editor of this Review, called the attention of the New York managers of the "Britannica" to the many errors of fact in regard to Catholic doctrines and practices and the evident slander even of Catholic personalities and institutions that could be found in the various volumes of the "Britannica" then current. After a protracted consideration of the issue the publishers of the "Encyclopædia Britannica" refused to make the needed corrections and sent out the "new edition" with all the objectionable matter unaltered. The critical analysis of the "new edition" by AMERICA and the numerous communications from our readers during the ensuing issues of 1911-12 were neither pleasant nor profitable to the publishers of the "Encyclopædia Britannica." They will now be seeking Catholic patronage for the 1926 edition. It might be well therefore for the Catholic purchaser to find out before subscribing whether the objectionable matter the publishers refused to correct in 1911 has still been retained in the pages put forth in 1926.

First Feast Of the New Blessed.

ON Sunday, September 26, the Church will observe for the first time the established feast of the Blessed Martyrs, Isaac Jogues, John de Brebeuf, and their six companions, who were beatified a twelvemonth ago. The announcement is of peculiar interest to the Faithful in this country, since this will mark the first celebration of the first Servants of God to be entered in the rolls of the Blessed in the United States. Proof of the importance which the Holy See attaches to the honor of these Martyrs of North America is contained in the unusual privilege accorded their feast. Ordinarily, feasts of the Blessed are observed only in the churches and chapels of the Religious communities to which they belonged. The feast of these martyrs however, is to be commemorated not only by the Jesuit Order, but in all the dioceses of the province of New York, since three of them met their death in that State. The Holy See has moreover made it possible for any Bishop in this country to extend the observance to his diocese, by merely notifying the Sacred Congregation of Rites. It is significant that already thirty such notifications have been received through the Rev. John J. Wynne, S.J., the Vice-Postulator of the Cause of the Martyrs. As September 26 falls on Sunday this year, the Martyrs' feast, although a *duplex majus*, will give way to the Sunday Mass and Office, in both of which, however, a commemoration of the Blessed will be made.

Supplying the Table of the Lord

A COMMENDABLE means of showing practical devotion to the Holy Eucharist, which has been conceived by a reader of AMERICA, will at least prove edifying, if not suggestive, to others to whose attention it is brought. Not so long ago a note was carried in these columns of the provision which had been made by the Society of the Divine Word, Techny, Illinois, to supply churches and convents with a one hundred per cent pure flour, for the making of altar breads. Since that time two substantial checks have successively reached this office from the same individual with the request that some church or convent be provided with a supply of this flour, sufficient to last for some time. In caring for the transaction, the Fathers of the Divine Word mention that

> we started to produce this Lilium Host Flour for parishes and institutions because we came to realize how very difficult it now is to procure absolutely pure wheat flour from ordinary purchas-

ing sources. We raise our own wheat and mill it, right here at Techny. We put the grain through several processes, not to depreciate it in any way, but simply to ensure its absolute purity. It is put up in twenty-four, forty-eight and ninety-eight pound sacks, carefully packed, and can be shipped to any part of the country. The cost is ten cents per pound, transportation charges extra. The enterprise is not particularly profitable to us, except in blessings which come, we believe, through our very motive in supplying this flour. In offering it for sacramental purposes we feel that we are performing a truly eucharistic service.

Anyone who is familiar with market prices will appreciate that the zealous missionaries at Techny are not likely to reap any great financial harvest from this enterprise. Their motive is redolent of the spirit of medieval days, when in their zeal for the Table of the Lord kings themselves were wont to till that corner of the field in which grew the wheat that was to be prepared with jealous care, for so sacred a purpose. The devout Catholic correspondent whose action has prompted this comment, is obviously impelled by a similar zeal, and has doubtless found ample compensation in the consciousness of being privileged to participate so intimately in a repeated offering of the Eucharistic Sacrifice.

A Prayer For the Persecuted

IT is a source of encouragement to friends of Mexico's afflicted Catholics that the attitude of those in this country who dismiss the matter of their persecution as one of purely domestic importance, is not universal. The generous response of several prominent Episcopal clergymen to the appeal of Pope Pius XI for prayers for our Mexican brethren has already been commented on in these columns. It will afford further gratification to our readers to learn of the specific prayer which has been authorized by the Rt. Rev. William Hall Moreland, D.D., Episcopal Bishop of Sacramento, for use in this regard. As communicated by the *Living Church*, the prayer reads:

Heavenly Father, who hast united all baptized Christians into one family, look with compassion upon our suffering brethren in Mexico, deprived of their churches, clergy, and the Sacraments of Love and Salvation. In the fulness of Thy grace, make up to them in other ways the losses created by the cruelty and intolerance of their oppressors. Convert from blindness and materialism those in authority who would destroy faith in God and religious freedom. Give patience to those who suffer and a happy deliverance from the tyranny that oppresses them. Enable us in this favored land to appreciate our privilege to worship God unhampered by the State. Save our people from the wordliness, indifference, and self-indulgence which imperils our faith in this day of material prosperity and pleasure. Give us thankful hearts for the religious liberty of America and draw us closer into sympathy with our persecuted Christian brethren in Mexico, Russia, Turkey, and wheresoever they suffer for their faith in Thee; through Jesus Christ our Lord. Amen.

Catholics across the borderland are being given reiterated and tangible proofs of the sympathy which their pitiful condition has awakened in this country. It is significant of the Christian insight of their would-be benefactors, among whom Dr. Moreland has merited inclusion, that material means of alleviation are not alone being relied upon.

Dramatics

The New Theatrical Season

ELIZABETH JORDAN

THE ways of producers are strange, and one of the strangest is their way of producing their most important autumn offerings in August and early September. At this season the heat still lingers in the big city. Countless playgoers are remaining in the country, and those who are in town are more interested in out-of-door amusements than in the drama. Nevertheless, the producers continue to hurl on new plays during the dog days, partly because they have always done so but principally because most of them have impulsive natures and are tired of July and early August inactivity. To quote their favorite slogan, they are again eager to "take a chance" with this, that, or the other play; and if an offering holds on despite the big handicap they have thus given it, they know they have a winner.

The dramatic fatalities in the early part of August were constant enough to be startling even to the most robust optimists. Play after play gasped out its little life after the briefest run. Since then the theatrical world has been cheered by half a dozen successes, and it is pleasant to add that several of these are among the cleanest offerings of the new season.

Leading the definite "hits" is the mystery play, "The Donovan Affair," by Owen Davis, which Albert Lewis and Donald Davis have put on at the Fulton Theater. This drama has been widely acclaimed as the legitimate successor of "The Bat," and certainly since "The Bat" we have seen no better example of skilled dramatic craftsmanship than it offers us.

The secret of its immediate success lies in the number of chills it sends up and down the backs of its audiences. There are two murders in it—messy murders, with knives, and with blood-stains on shirt-fronts and cuffs. There are several near-murders. There is a perceptible undercurrent of fierce intrigue and jealousy and hate. There is extreme cleverness in the way in which suspicion is directed, first toward one character, then toward another, until each of the dozen guests at the dinner where the crime was committed is made to seem the criminal. And, of course, according to the good old formula of mystery plays, in the end the guilty wretch proves to be the person least likely to have committed the crime.

There is great fascination in good mystery plays, but there is also great sameness. Their need is variety; and even as we sat held tense by this play an inspiration for such variety came to us. Some day we ourselves will write a mystery play turning on a murder in a family *not* in high society. That will be innovation number one. We will, naturally, throw the crime in turn on every member of the family, from the great-grandmother down; for no playwright would dare to change that detail of the mystery play formula. But listen to this: at the end we'll show that the murder was really committed by the baby! These changes in themselves would be novelty enough,

but we are prepared to throw in still another unique feature. Instead of having the murder committed at the dinner table, as it almost invariably is in mystery plays, we will have it committed at the breakfast table—the logical setting for such a crime in almost any family.

We do not mention these plans to discourage Mr. Davis, but merely to show how he has inspired us. If he cares to take the idea and write the new play we will give our share of the profits to Catholic charities. In the meantime, we congratulate him on "The Donovan Affair," a fine achievement with a lot of thrills in it. Capital work is done by the entire cast, with the biggest acting honors going to Jefferson Hall, as Roberts, to Paul Harvey as Inspector Killain, and to Eleanor Woodruff as Lydia Rankin, the hostess of the pleasant little party. Tell the plot? Never! It simply is not done, in the case of mystery plays.

After the excitement of "The Donovan Affair," George M. Cohan's new success, "The Home Towners," produced by the author at the Hudson Theater, seems at first a trifle tame. It opens with much talk between two men, which for a time apparently leads nowhere. The men are life-long friends, P. H. Bancroft, of South Bend, Indiana, and "Vic" Arnold, who left South Bend twenty years before the comedy opens, to seek his fortune in New York. He found it. Now, in middle life, he is at last to be married, and Bancroft, a benedict for a score of years, has come East to be his best man at the wedding. The wise man from the small home town in the middle west listens to the happy confidences of the New York millionaire and decides that his old pal is being taken in by a gang of grafters, that the young girl he is to marry is accepting him only for his millions, and that her father, mother and brother are all "gold-diggers," getting all they can from the bridegroom-to-be.

He expresses this opinion and Arnold slaps his face, the slap being too long delayed, in the opinion of a restless audience. From now on, however, we have drama, comedy, and cumulative interest. The friendship between those two men is a very big thing, so big that Arnold is even ready to sacrifice for it the girl he loves. In the end, of course, he doesn't have to, and Mr. Cohan is not afraid to be sentimental over this happy denouement.

Personally, we greatly liked the play. But we are hopelessly sentimental, too, though we don't get much credit for being that way, and we like to see fine friendships recognized today as existing institutions. It is safe to predict that AMERICA's readers will like "The Home Towners," and certainly every woman who sees it will recognize the fidelity of at least one touch in the comedy.

"Haven't you ever had in your life a friend you've just loved to death?" one character asks another.

"You bet I have," the questioned one replies; and his wife amplifies the admission.

"I should say he has," she bitterly confirms, "and I've often wished that man would keep away from the house!"

Every married man in the audience roars at this, and every wife smiles guiltily.

AMERICA's readers will also like many things about John Golden's new comedy, "Two Girls Wanted," produced at the Little Theater and staged by Winchell Smith from Gladys Unger's manuscript. Mr. Golden's production of any play makes it safe to assume that the play itself will be clean, wholesome, and beautifully cast and produced. He has made his reputation and his money with clean plays. Miss Unger has not. She has "adapted" several broad foreign dramas for stage use here. But she is evidently willing to learn that clean plays pay, and she has chosen the best of teachers. That being so, it is disconcerting to find in the new offering several deplorable lapses from the ethical standards prevailing among decent human beings.

For example, the hero makes love to the heroine and wins her heart though he is engaged to another girl, and has been engaged to that girl for eighteen months. He explains that he "didn't want" to fall in love with the second girl but "couldn't help it"; and this artless explanation seems satisfactory to all concerned. As if to balance the score, the heroine then naively betrays for her lover's benefit a business secret she has learned in the office of her employer. Every one in the audience knows that such betrayal is a breaking of the first commandment in the business world; but that episode, too, is taken lightly by all the persons concerned in the play. These things seemed blemishes to us, and undoubtedly to others; but all ended happily on the stage, and everybody seemed content, including the audience.

Charming work in the comedy is done by a new comer, an amazingly pretty young thing who is billed as Nydia Westman. Equally good work, of a wholly different type, is done by Mary Phillips as Miss Timiney, a woman secretary who has given the best years of her life to her employer, who has been in love with him all that time, and who doesn't know it. We gladly admit the brilliance of Miss Phillips' acting, but we question the soundness of Miss Unger's premise. Any woman who has been in love with a man for eleven years *knows* it! But to have Miss Timiney know it would spoil the part, so author, director and producer pass lightly over that point, too. However, see "Two Girls Wanted." You will enjoy it, and your mental questioning of these details will stimulate your interest.

Miss Florence Moore is a fine young Irish comedienne who has always shown a most generous spirit in connection with Catholic benefits and the like. So it is especially pleasant to chronicle her success in her new play at the Booth Theater, "She Couldn't Say No." It must be added that no one else in the company can say "No," either. Miss Moore doesn't give any of them time. She has one of those parts stars dream about, a part to which all the actors and actresses around her are merely feeders. But to vast numbers of Miss Moore's admirers there cannot be too much of her; and while we personally would like to see her in a better play we gladly testify that she firmly holds her audiences in this one.

Which, as any producer could tell us, is the vital point.

REVIEWS

Letters of Louise Imogen Guiney. Edited by GRACE GUINEY. Preface by AGNES REPPLIER. Two volumes. New York: Harper and Brothers. $5.00.

This collection of Miss Guiney's letters will be welcomed most by those who were fortunate enough to share in her affection, but even the casual reader will appreciate the generosity of her spirit, for busy as she always was and frequently in pain, she found time to send interesting and cheerful news of her surroundings, her work and herself. From the first, written to her parents from her convent school, to the last, in the summer before her death, the letters are rays from a lantern whose inner light was sheer beauty of soul. Her interest in people never failed, as numerous letters of advice and encouragement show. In one, she tells of an opening in a literary line which a young relative might find to his liking and advantage; in another she details exercises which would benefit the health of a friend; she sends a note of appreciation of the work of a young author—a kindly welcome into the fellowship of writers, and a little advice in the manner of an elder sister. Her love of the works of God finds expression in praise of the weather, of a charming country-side, of the glorious solitude of the sea. A letter on the death of her pet dog is reminiscent of St. Francis of Assisi. A gallant soul, only once does she mention her physical trials, and there is only one reference to her financial failure—"Not one of all my books is worth £1 per annum to me." In the face of this admission of material defeat, it is good to know that she followed her ideal and did the work she loved. It is evident that in presenting these letters the publishers have done Miss Guiney's friends and admirers a service. It is to be hoped that these volumes may be a means of introducing her work to a larger circle. Several portraits add to the appeal of the books, and the preface by Miss Repplier is a delight. E. B.

Julia Marlowe. Her Life and Art. By CHARLES EDWARD RUSSELL. New York: D. Appleton and Company. $5.00.

When George Washington University, in 1921, conferred the honorary degree of Doctor of Letters on Julia Marlowe, it acclaimed her the "foremost living American actress in tragic and romantic roles; the greatest interpretess of the immortal bard of Avon." It is largely as a student and exponent of Shakespeare that this biography reveals Miss Marlowe, and it is preeminently to the Shakespearean element of theater-goers that Mr. Russell's story will appeal. As in his twenty pages of introduction, so consistently throughout the volume, her biographer emphasizes the painstaking, the almost slavish care with which Miss Marlowe, in her successive interpretations, delved beneath the written text, never content until she had satisfied herself thoroughly of the underlying emotion which she was to portray, and had developed all that intonation, accent, gesture, and the rest, could lend to the portrayal. It was her belief that no "person has a right to go before the public without being prepared by the most faithful work, even to the comparatively unimportant details." Hence it was that she found elaborateness of scenery, magnificence of costume, splendor in lighting effects, etc., of only secondary importance to the real purpose of transferring feeling. One will look in vain for those details of the sensational which have come to be attached to the average story of the theater and its habitues. Of her life, both on and off the stage Mr. Russell is qualified to speak, for as far back as 1883 he became acquainted with Fanny Brough, who was born Sarah Frances Frost, and, early in her promising career, adopted the name of Julia Marlowe. A decade later she married Robert Taber, leading man in her support, but subsequently divorced him. In 1911 she became the wife of Edward Sothern, with whom, seven years before, she had begun to tour. Of both these events, only passing mention is made. There is much more detail of the childhood and early domestic surroundings of the actress than of her activities during the past few years. But her story, as Mr. Russell tells it, succeeds in revealing the secret of Miss Marlowe's undisputed claim to recognition and to fame. P. J. D.

Poets and Their Art. By HARRIET MONROE. New York: The Macmillan Company. $2.50.

Miss Monroe merits a hearing when she vouchsafes to discuss poets and poetry. She is a poet herself, a dietician and trained nurse for other poets, a poetry impressaria for the *mobile vulgus*. She edits a magazine of poetry, and a good one, despite an occasional run of temperature. In this volume Miss Monroe has gathered several long papers and many odds and ends from her magazine. Not all of them cry aloud for immortality, for Miss Monroe is perhaps a better journalist than she is a poet, and some of her editorials, because they were such excellent editorials, seem a bit flat and inconsequent between these pretty blue and buff covers. Homer could no more write Mr. Brisbane's "stuff" than Mr. Brisbane could enshrine faithless Helen. But, whether literary or journalistic, our interest in this volume is very real. Among the poets of today here commemorated are Edwin Arlington Robinson, Ezra Pound, Vachel Lindsay, Carl Sandburg, Edgar Lee Masters, Robert Frost, Miss Millay, John Gould Fletcher and Sara Teasdale. This is clearly the most important part of the book, the part most informing to those readers who, despite Miss Monroe, her tame poets and her live magazine, imagine that there has been no poetry at all since Kipling stopped writing it back in '99. She has a word to say about Shakespeare too, and Chaucer and Keats and Shelley; but here she plainly engages in a work of supererogation. Finally, she discusses the free-verse movement and proffers a technical discussion of prosody and rhythms. Reading Miss Monroe, though we feel not like some watcher of the skies, we do feel that we have come to grips with a lady of charm and convictions. Her enthusiasms are noble and her aversions are edifying. Like her magazine, "Poets and Their Art" is a delightful embodiment of sweetness and fight. B. L.

Benjamin Disraeli. The Romance of a Great Career. 1804-1881. By the RT. HON. SIR EDWARD CLARKE, K. C. New York: The Macmillan Company. $3.25.

Though the author's contention that Disraeli was "the greatest Englishman who was born and died in the nineteenth century" has about it the tang of exaggeration, the statements of Disraeli's most bitter contemporary opponents that he was one of the most brilliant geniuses of his times may be easily granted. There was a fascination about this Christian Jew that led almost to infatuation. In the face of the prejudice against his race, he carved out a career that brought him to the highest office in the British Empire. From his Queen he won the tribute that he "was the kindest and most devoted, as well as one of the wisest of Ministers"; was offered by her "the greatest honor it was in her power to bestow." Victoria's regard was shared by innumerable friends and the veneration of the united Conservative party which he lead through so many years and crises to power and triumph. The other estimate of Disraeli, expressed by Gladstone and his followers, and in very early years most picturesquely voiced by O'Connell, is not quite so flattering. The heat of political battle has now grown cold and personal animosities have been softened. Time makes one forget hostilities, and at the same time it makes one glorify friendships. This latter is the spirit which underlies the narrative by Sir Edward Clarke. It is frankly and superlatively flattering to Disraeli; as such it is to be accepted and, in a sense, welcomed, for there was much in Disraeli that was noble and that deserves praise. The biography is not strictly an intimate study of Disraeli in his private life. Rather, it concerns itself with the Disraeli that was before the public either through his writings or in his political vicissitudes.

Again, it is not the inner feelings and thoughts of Disraeli that are stressed but rather it is the events and the external facts of his life that are chronicled. Let it not be surmised, however, that the volume does not treat a most romantic subject in a dramatic and interesting way. It is an authentic and well-told narrative of a man who forced all his contemporaries to respect him.

F. X. T.

BOOKS AND AUTHORS

Adventures for Adolescents.—Youth that is not yet sophisticated will find plenty of amusement in "Prydehurst" (Appleton. $1.75), by Hammel Johnson. This story of a Christmas holiday in an old Southern manor is charmingly told from start to finish. There is mystery about the lonely house and about great-grandmother Pryde who presides over it, and spooks and secret panels and subterranean passages all add zest to the telling of the tale of the Prydehurst pearls. Three charming girls and a real he-boy make a quartette that one ought to be glad to meet.

How clever Mr. Westabrook inveigles Maida and her friends to go to school, makes the subject matter of Inez Haynes Irwin's latest addition to her well-known children's books. "Maida's Little School" (Viking Press. $1.50), records the experiences of the children who are being taught history and geography and arithmetic without dry-as-dust text-books. In fact they are more than taught; they are literally educated and all that they have in them of love for the true and the beautiful, is cleverly brought out.

Everett T. Tomlinson having rummaged for instructive and interesting anecdotes among old books and quaint records offers his boy friends "The Book of Pioneers" (Appleton. $1.75). There are ghost stories and pirate stories, fish stories and hunting stories, and stories of discovery—quite a variety in fact, and all, so he assures us, true. Some of them hinge on altogether unknown characters; others are woven around colonial heroes like Colonel Smith and Captain Sam Brady and James Oglethorpe.

"Pioneers and Kings" (Ginn. 84c.), by Newton Marshall Hall, repeats in simple language the fascinating Old Testament stories that center about the brave men and valiant maids who make up the heroes of Israel. The selections are good and enhanced by choice illustrations. However the Biblical text and spellings used are not from the Douay version.

A good deal of information about business and finance adapted to adolescent mentality is offered in fiction form by Samuel Emery in "Chickens and Vegetables" (Appleton. $1.25). Encouraged and advised by their elders, a group of young people go into a real and not make-believe business over the summer holidays. How they did it and what they got out of it makes an amusing story.

Recent reprints of popular juveniles that never seem to lose their attractiveness for adventurous youth are "The Alhambra," by Washington Irving; "Tales from Shakespeare," by Charles Lamb; "Ivanhoe," by Walter Scott, and "Boy Life on the Prairie," by Hamlin Garland—and all in the Academy Classic Series (Allyn and Bacon. $1.00 each). Prepared as school texts, they will be the more serviceable because of their useful notes and interesting illustrations.

Religion Run Riot.—Charles A. Jenkins is a good Fundamentalist; he is also the possessor of an excellent imagination. Reinforcing his creed with his imagination he has published "Christ at the Phone" (Stratford. $2.00), the subtitle of which announces that the little volume is concerned with "Experiences in Paradise." The book gives in the form of a dream, the writer's interpretation of the future life. His discarnate body wanders through starry space to the gates of heaven and the great white throne where he meets his dear ones and, through the Pilgrim's Bureau of Information, other old terrestrial friends —and enemies, registers for the extension courses of the University of Paradise, makes sociable excursions, and has a number of other extraordinary and foolish experiences. Though written with an apparent note of sincerity it has the ear-marks of fiction.

It is hard to understand how an educated American could compress into some two hundred pages more pseudo-history, pseudo-science, pseudo-Scripture and pseudo-religion than will be found in "Monkeys and Myths" (Stratford. $2.00), by S. E. Busser. The volume essays to harmonize evolution with the Bible. Professedly a Christian, its author rejects almost everything that the word connotes. As for Scripture, he elects as authentic what he wishes and that he interprets according to his own vagaries, forgetting that the Word of God must stand or fall as a whole and that he offers no credentials to guarantee the meaning he gives it. The age-worn calumnies about the darkness of the Middle Ages, the inhibitions put by the Church and the monks on learning, the superstitions of the people and indulgences being a license to sin are all either frankly avowed or basely insinuated. One wonders that the publishers risked their reputation by its publication.

The Child and His Elders.—Modern science is robbing the rearing of a child of much of its sacred character. He has been made into a machine to be oiled and polished and adjusted according to Hoyle. "Elements of Child Training" (Holt. $2.00), by R. J. Gale, discusses such topics as diet, discipline and hygiene, manners, games, character, etc. Those who have to deal with children will find many practical hints and helps in its pages but Christian parents will guard against some of the theories it expounds. They can hardly admit that morality cannot be taught, nor may they agree that "to be well physically and mentally must ever remain the first concern of life."

Parents and teachers alike will enjoy and profit by "The Problems of Childhood" (Appleton. $2.00), by Angelo Patri. In this very readable little volume he presents, through stories of his own actual experiences with children, a number of child-training problems and his very practical solutions for them. Such subjects as the aims of education, physical health, problems of mental development, the mutual relations of parents, teachers and pupils, are discussed in their various ramifications. Mr. Patri knows child nature intimately; he is also well acquainted with the basic principles of correct pedagogy.

For the Clergy.—One of the pastor's most important duties is the care of the sick. Rev. James E. Grennan has prepared for his fellow priests a handbook that should prove very helpful to them for this ministry. "The Sick Call Ritual" (Macmillan), very wisely includes all of the ritual for dealing with the sick, both in English and Latin, as well as an abundance and variety of other prayers and pious exercises suitable for visits to those who are ill. Baptism, Marriage and other rites are given but only as subsidiary to the sick-call rites.

Young seminarians preparing for the celebration of Mass and priests who wish to refresh the ceremonies, will find "The Rubrics of the Low Mass" (Chicago: Loyola University Press. 25c.), by Rev. Thomas A. Donoghue, S.J., a thorough guide to properly carrying their role in the great drama. Each rubric is quoted, translated, and explained or commented on where necessary. Its form is handy and a clear distinction is made, even in print, between what is of precept and what is merely directive.

The clergy will be glad to learn that Rev. W. Carroll Milholland, S.S., has revised the "Ceremonial for the Use of the Catholic Churches in the United States" (Philadelphia: Kilner. $3.00). The present edition, the ninth, takes advantage of ritual and ceremonial changes occasioned by the publication of the new Missal and the Code of Canon Law as well as of recent decrees of the Sacred Congregation of Rites.

The Paulist Fathers, Old St. Mary's, San Francisco, have compiled a very practical handbook for "The Holy Hour." Pastors will find it very suggestive of exercises for this edifying devotion which of late years has proven as fruitful for the Faithful as it is popular with them.

Her Son's Wife. Far End. Tobey's First Case. The Man They Hanged. Fraternity Row. The Corbin Necklace. Blue Hand.

One's reaction to reading Dorothy Canfield's "Her Son's Wife" (Harcourt, Brace. $2.00), may be that human nature provides very few mothers-in-law like Mary Bascomb. The rarity of the species, however, will not detract in the least from the fascinating story of this old-fashioned teacher, who just cannot be happy save when she is giving of herself to others, and who wields a magic hand in bringing order out of chaos.

In her thirty-odd years of purveying to the public demand, May Sinclair has probably found it profitable to cater to mediocre tastes, else she would hardly have essayed "Far End" (Macmillan. $2.00), in which a reasonably agreeable setting is considerably marred by another of her triangles—two of them, in fact, by way of surfeit. A happy ending appended to the tale of illicit love and marital infidelity presumes as much on the credulity of the reader as it does on the common sense of the injured wife.

If one is not too punctilious about minor inconsistencies, one will probably enjoy "Tobey's First Case" (Houghton, Mifflin. $2.00), by Clara Louise Burnham, a mystery story which she weaves and solves satisfactorily and wherein interest is sustained from start to finish. A delightful romance parallels the clearing up of the strange murder of Douglas Adair and the excellent characterization of the leading characters gives an added charm to the story.

Captain Kidd was *not* a villain reddened with blood and blackened by crime. He was not a pirate and never buried a fortune on a desert island. He was an enemy to pirates and hostile to the respected gentry of New York and England that aided and abetted the pirate cut-throats. He was a tender, loving husband and a genial, honorable friend. He is the victim of a malicious conspiracy of history. Such are some of the findings of Robert W. Chambers in one of the best romances of the season, "The Man They Hanged" (Appleton. $2.00). But Mr. Chambers' story has for its main characters, not Captain Kidd, but young Dirck Hazlett and charming, impulsive Sancia Caradac, who wooed him ardently and well. This is an accurate narrative, written in quaint style, of New York in the seventeenth century as well as a tale of the love that flowers in every century.

The college sheik and his co-ed companion, the flapper, play the leading roles in the satirical chapters that make up "Fraternity Row" (Doran. $2.00), by Lynn and Lois Montross. They have the unity that comes from a common character, Andy Protheroe, not an unfamiliar figure in many American universities. They all savor of the magazine style that enjoys much vogue on the college campus and essays the scandalous. However they will generally disappoint those who are looking for shocks: and most readers will find them vapid. To the extent that they strike at pedagogical sins of not a few educational institutions they may stimulate profitable reflections in some quarters.

Written with an eye especially to an analysis of the motive behind the crime, "The Corbin Necklace" (Bobbs-Merrill. $2.00), by Henry Kitchell Webster, is far from uninteresting. The technique however is not strong, situations are created too artificially, and Punch, the hero, fails in consistency as an adolescent. The author has done much better work. This story gives the impression of having been very hastily constructed.

There are plenty of family skeletons in the domestic history of the Danton's which Edgar Wallace with his usual cleverness sensationally uncovers for the reader in "Blue Hand" (Small, Maynard. $2.00). He tells a dramatically vivid story with a thoroughly modern setting and a first-class hero but a very commonplace heroine. Through a series of stirring adventures their romance develops to the usually happy ending.

Communications

The editors are not responsible for opinions expressed in this department.

The Libels in "Show Boat"

To the Editor of AMERICA:

A prominent Indiana politician considered that two lines in "Show Boat," Edna Ferber's latest novel, published by Doubleday, Page & Co., Garden City, New York, were a libel on his character. He has plenty of money to engage competent lawyers, so the proper legal machinery was set in motion and the publishers made to toe the mark at once with an apology and a promise to delete the offending lines from all future printings of the book. The politician is reported to be considering an action also for punitive damages.

The first seven pages of chapter XVI of the same book are a scandalous libel on the Catholic convent schools of Chicago and a defamation of the good women who have devoted their lives and splendid abilities to conducting them.

The heroine of the novel is described in the chapter as wishing to remove her little daughter "from the pernicious atmosphere" of her home surroundings, so she brings her to a convent school that "occupied half of one of Chicago's huge square blocks," surrounded by a ten-foot spiked brick wall. To the mother it seemed

> that the corridors were tunnels of murk. It was like a prison. . . . The hand that opened the door had been preceded by no sound of human footsteps. . . . The black-robed figure before them was vaguely surmounted by a round white face that had the look of being no face at all but a flat circular surface on which features had been clumsily daubed.

As for the pupils: they were "as motley a collection of *jeunes filles* as could be imagined under one roof," at whom "non-sectarian schools of good standing looked askance," and who

> in spite of the demure face, the sleek braids, the severe uniform, the modest manner, the prunes-and-prisms expression, still resembled in a startling degree this or that vivacious lady whose name was associated with the notorious Everleigh Club, or with music halls and museums thriving along Clark Street or Madison or Dearborn.

To this is added the information that "every shady lady on Clark Street sends her daughter there." The rest of the seven pages bristle with as malicious slanders and vile innuendo.

The Religious of Chicago's convent schools have neither the money nor the technical case to bring this smug novelist libeler and her publishers to the bar of justice and compel the retraction of this attack on their fair name and character. But their fellow Catholics all over the country should see to it that some condign punishment shall be meted out to the offenders. His Eminence the Archbishop of Chicago was once a neighbor of the Garden City concern and was regarded as a fearless and militant cleric. It is not likely that he has lost his old-time courage, or that he will fail to make it felt in defense of the valiant women who are, in his, as in the other dioceses of the Republic, foremost in the ranks of those who labor for all that really promotes the social, educational and religious progress of every community blessed by their presence.

Brooklyn. T. F. M.

Sir Tobie and His Classmate

To the Editor of AMERICA:

It is a picturesque story that Dr. Joseph J. Reilly tells in his article in your issue for September 18, "Bacon's Alter Ego," and the more picturesque because it is faithful in historical detail. Sir Tobie Matthew was well known to our fathers; in the present generation his name falls on ears that are deaf. Yet surely this Oxonian, son of the Archbishop of York, who in his travels saw many men and peoples, and after his conversion became a priest and entered the Jesuits in the days of persecution, is a figure at once engaging and significant. But does not Dr. Reilly indulge for once in an Homeric nod when he writes of Sir Tobie: "One of his fellow-students in his own undergraduate days was the celebrated poet Campion, afterwards a convert, a Jesuit and a

martyr?" For when Blessed Edmund Campion went from the bloody scaffold to Heaven on December 1, 1581, Sir Tobie was only four years old!

The phrase "celebrated poet" (which can hardly be applied with truth to Blessed Edmund) leads me to infer that perhaps Dr. Reilly was thinking of the poet and missionary, Father Robert Southwell, S.J., martyred on February 21, 1595. But this inference is disposed of by the fact that Father Southwell was never at Oxford.

New York. J. W.

Lay Preachers for Indiana

To the Editor of AMERICA:

I have read with considerable interest the article, "Lay Preachers from Boston," in your issue of August 7.

I note that several trips have been made by lecturers in the lecture autocar into several States, spreading the truths of the Catholic Faith by public speaking and distribution of pamphlets. If I may, I would like to recommend to the Catholic Truth Guild of Boston that they favor the Middle Western States with their presence in the near future. Perhaps it would be better to pray for the expansion of this organization to the other States of the Union.

We need preachers in Indiana to tell the people the truth about the Catholic Church. If such a campaign were earnestly begun, the prejudice that exists would soon spend itself.

Indianapolis. A. C. D.

Religious Indifference at Secular Colleges

To the Editor of AMERICA:

As one of the organizers of one of the earliest of the Newman Clubs it may be proper for me to say that I like very much your approach to the question of chaplaincies, Newman Clubs, etc., and I have the feeling that most of the attendance of Catholic students at secular colleges and universities is entirely uncalled for by any necessity and is usually a matter of social prestige-seeking on the part of parents, though oftener still a looking forward to the license of university life on the part of the students. We have some very striking examples in the marriage activities of Catholic students of secular colleges.

The whole atmosphere is one of indifference to the claims of religion or of Christian ethics.

I think it is worse in the girls' schools in this regard than it is in the men's colleges. Certainly Bryn Mawr and Smith have some very radical teachers. They are the second-class men in history and philosophy, sensation-mongers, and such men have deep influence on young women.

New York. W. J.

Where Mexico and Italy Differ

To the Editor of AMERICA:

I have read with much interest the various articles which have appeared in AMERICA relative to the Mexican situation but I cannot understand the position which you take in the article, "What does the Church want in Mexico?"

Here you state that "Mexico's Government is far too dependent on our Government for its existence for us to disclaim any responsibility for what happens beyond the border." You state that Mexico has no independent existence as has France or Germany or Italy. How can this statement be justified? Suppose the U. S. Government were to come out in favor of the Church in Mexico by breaking off relations with the Calles' Government, what would prevent some of the more ardent Freemasons demanding that we withdraw our recognition from the Mussolini Government for its attempt to curb Masonry in Italy? How could our State Department logically refuse such a request? I hope you will discuss this matter in your columns in the immediate future as many non-Catholics have asked me about this and I am unable to answer them.

I suggest a "hands off" policy for our Government in Mexico, this to include the refusal of the American Government to sell ammunition either to Calles or his opponents. If this were done the Catholics could overthrow their persecutors, provided Mexico is truly Catholic.

Des Moines, Iowa. JOHN F. COWNIE.

[The cases of Mexico and of Italy differ widely as concerns our Government. We have no responsibility for the existence of Mussolini's regime, whereas Calles is in power solely because he enjoys the present favor of Washington. This peculiar fact is well known to all who are acquainted from the inside with the events of the past four years. Ed. AMERICA.]

A Chinese Student in Naples

To the Editor of AMERICA:

Yesterday afternoon, as I was crossing the *Piazza dei Martiri* here in Naples, I noticed a youthful, almond-eyed son of Confucius standing at the corner with a bunch of worthless imitation pearl necklaces hanging from his left hand. As it was a dull business moment, I made bold and questioned him.

"Why so far from home?" I asked. He responded in a mixture of French and Italian that he was a student in Germany.

"But what are you doing far away here in Naples? I thought that it was only the Japanese that loved volcanoes." He replied that he simply had to see Italy and all its treasures of art and antiquity.

"Going back to Germany?" I asked. He said, "Yes." But if possible, he would, when finished, return to Padua, or, if that were not possible, he would try to find employment for a year, and then return.

At this moment a group of bobbed-haired lassies came chattering along. Some stopped to look over the necklaces. The girls forgot themselves for a moment and asked in real English: "How much are they?" You can imagine my surprise when my newly made Oriental friend responded in clear, correct English: "Ten *lire*, Miss—about thirty cents in American money." I withdrew, not wishing to interfere with business.

On my return home, I was gladdened by seeing a fresh edition of AMERICA on my table. Of course, "A Chinese Student Goes Tramping" struck my eye. But what made a more deep impression was the words of the writer: "Chinese are scattered all over the globe."

Naples. F. J. F.

Fresh From the Farm

To the Editor of AMERICA:

A paper blew off a train while passing my little farm, and my boy ran and picked it up. It happened to be the second paper this week. The first was the *Mondo* and the other AMERICA. "Oho!" says I, "The War is over." I read Mr. Foster's letter over and over, and over again. I forgot everything around the barn and house. It was a good feed, believe me.

Can you beat it! Great Britain gained 732,000 square miles. Then she forgot herself and had taken 91,000 more. This is some farm!

Then France, a little nervous, had taken 411,808 square miles. This farm is not so big. Then Japan was given the Island of Yap in the Pacific. Uncle Sam was given the land of Nod. I don't know where that is.

Next Great Britain was paid $90,000,000, for getting our boys over the pond. Some boat! Then there is a lot of 1,000,000,000,-ones and round circles. I don't know much about them as I never worked in a bank. But my boy tells me it all means money. Then there is dispensed over $1,800,000,000 for the poor people in Europe. And in the end our dear Uncle Sam is rolled under as a Shylock. No! there is a mistake here. I think after they rolled him over they called him Santa Claus.

At any rate, I know the War is over, and thank Mr. Foster for me, with due respect to Santa Claus, Mr. Foster, and the Editor of AMERICA.

Windham County, Conn. FRANK O'LUNE.